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MODERNISM

According to the Law of Sensual Impression
and Historical Inspiration

W.C. Press.

By

PROF. ARIUS LUTHER WRIGHT

Author of Several Small Books on Science, Political Economy,
Theology, History, and of Poetry and Music

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JOSEPH McDONOUGH
BOOK AND PUBLISHING CO.
ALBANY, N. Y.

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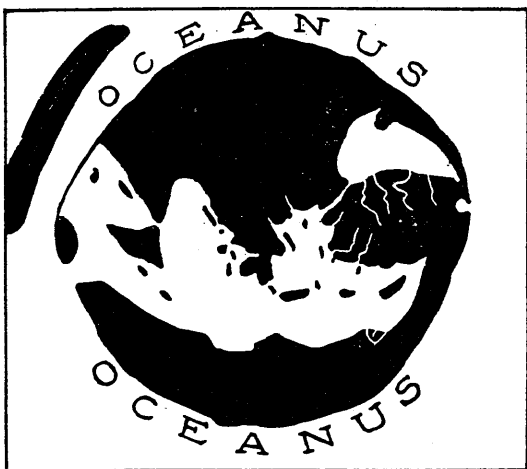
By the author

The Preface was taken out as the poem will answer for preface and introduction.

ERRATA

Page	Line	Wrong	Right
30	17	Shades	Shade
35	23	West	East
40	2	Sunset	Sun set
65	22	positions	position
135	10	blinding	blending
137	17	larger	large
144	10	form	from
144	35	continued	continual
153	21	Sun and Earth	Sun or Earth

I forgot to note quotations from Joseph McCabe's life of St. Augustine about number of Christians, etc., page 131, and Primate Secundus page 147.



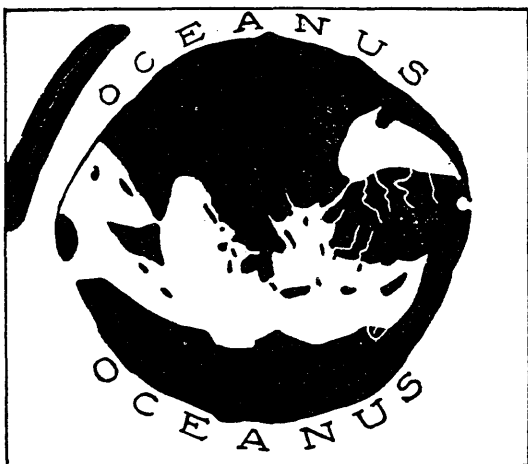
THE WORLD ACCORDING TO HOMER



THE WORLD BEFORE THE ICE AGE

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PREFACE

There is nothing novel in a new religion. For thousands of years new religions have sprung up in every part of the earth. Those only have persisted which have written documents. The only ones that still exist have books similar in many respects to our Bible. As many different sects claim to draw their inspiration from our Bible, so in like manner, numerous sects draw their inspiration from the other Bibles of Asia and Africa.

Upon examination we find that none of these Bibles are reliable. They treat of history, science, ethics and the knowledge of God, and we find that their history, science, ethics and knowledge of God are practically worthless. Therefore if it be necessary to have a book containing truthful history, science, ethics and the knowledge of God, that we may have a useful religion, all these old books must be laid aside and regarded simply as ancient literature. If a book containing the history of religion be essential, in order that men may have a useful guide in such matters, let us have a book that will give us the history of religion, as near as it can be ascertained, and it should be so written that it will not need any one to help the reader to interpret it. The new religion should assume no authority. It should leave every one free to follow the dictates of reason not the dictates of any one who assumes to have authority from God, but it must inform him that it will be obligatory on him to practice morality. Not the morality taught by the examples portrayed in some of these old Bibles of men whom they claim were formed after the heart of God, but virtue and morality that knowledge and experience have taught us are the most valuable.

To make this book entertaining as well as instructive, an old legend spoken of by Plato has been woven into the text. The use of such words as are frequently found necessary by men who write on subjects of science, have been avoided, so that any person who can read can understand every sentence in the book. The book contains a brief history of the earth, of man, and of his

religions. If natural selection can be called a law,* so can sensual impression under similar circumstances no less infallible. In this sense the law of sensual impression implies that the impressions received through the senses have inspired and revealed to man all the knowledge he ever possessed. That no God or other external power ever revealed any knowledge to him or inspired him to write anything. All claims to the contrary have no valid foundation to rest upon. The greater part of the work was originally written in a sort of blank verse; this will account for the style of writing.

*Those who are doubtful about the law of natural selection have never extended their investigations into the field of micro-organic life. The battle for life commenced at its very beginning and variability followed.

INTRODUCTION

If all the planets, stars and comets came
From neb'lous gas through the eternal flame
Of elemental law, in space not bound
By time or distance, and if it be found
That atoms are endued with gravity
And motion by which every thing we see
Throughout the earth and sky above adorned
Without the aid of mind supreme was formed,
It matters not to ants who build and fight,
And work through longest days and sleep at night.
But if our minds can higher thoughts embrace,
To view the earth once scattered through some space,
When the atoms as dust in stormy spring
Filled the heaven in wide extending ring;
The lighter gases from the rest still free,
Transparent flow along the outer sea;
And when the onward surge had made a course
By overcoming the repelling force,
The ebbing tide begat cohesive flow
Of heavy atoms to the center; so
The nucleus forms of the gathering motes,
With all the energy their mass imports.
The mighty structure now begins to rear
Through gravitations work throughout the sphere.
Rushing onward shower on showers pass
Till all the atoms are gathered on the mass
Of ever grinding matter; while on high
The liquid clouds in fierce confusion fly.
Soon at the poles and on every side
They pour upon the earth a ceaseless tide,
And when the elemental flood had drenched
The fiery orb, and in due time had quenched

The seething surface of the plastic ball,
An ocean hot extended over all.
The cooling gases as through space they roll,
Electric force now drives to both the poles;
The rapid current of the water veers,
And sinks the bottom and the land appears.
The water soon bereft of boiling glow,
And polar winds in cooling current flow,
Conditions favor and the slimy shore
Sees life animate and the waters more.
As age on age advances, seas and land
With reptiles, fish and beasts immensely grand
In size, the earth is filled, and vines and trees
Have grown apace, and near the poles the bees,
And birds with feathers nip the seeding grass
And flowering bushes as some ages pass.
Now sweeping through the sky a comet steers
And on the bosom of the main appears,
And as its smoky body seems to pass,
It leaves behind a cloud of carbon gas;
Again commotion swells the atmosphere,
The lands now sink and then again appear,
The stiffened crust is rifted and the fumes
Of fierce volcanoes rear their awful plumes.
Now after much of life had been destroyed,
And time in raising wood had been employed,
And when the sun had poured his clearing rays
Upon the earth, another comet sways
Its burning head against the orb of night,
Absorbs its moisture, burns our satellite.
Its tail of chlorine gas now strikes the main
And through the atmospheric link maintained
Much of the debris and the flowing tide
Which erstwhile gladdened our celestial bride
Is poured upon the earth on every side.
The molten matter under ocean's bed
Compressed by weight it shows its fiery head,
Through all its chimneys mounting to the sky
Through heated air the burning volumes fly.

From simple cell, through evolutions mode,
To forms complex, along the toilsome road
Of many ages, moving life had run
Through water, land and air, and now the sun
Beholds the tree of life on topmost span
Give out the bud that blossoms into man.
He is an ape in form and nothing more,
That hunger cast upon the briny shore;
His canine friend, a teacher and a slave
Devours the carcass that the surging wave
Throws on the beach; the imitative ape
By hunger prest, of the same meats partake.
Soon shell fish wholesome greet his appetite
And stone and stick resist crustacean bite.
The hands are used to gather up the dead,
Much walking thus, evolves the great biped.
The taste once formed upon the sandy beach
His lasting home is made far from the reach
Of wild ferocious beasts, and here began
The march that made the foot, hand and mind of man.
The social dog whose stomach cannot bide
A load too heavy laps the briny tide
Or blooming herbage to relieve his pain;
Man's quick perception notes, nor tries in vain;
The art of healing; but the dog was wise
Through age when apes put on the human guise.
Instinct the fruit of painful knowledge gained
Through nature's laws the canine tribe had trained;

Imitation the fruit of cunning sense,
To artifice resorts for recompense.
And so the man of medicine supposed
A charm, a fetich, in the herb reposed.
Through cunning art he frightened or he charmed.
His friends and foes when he was alarmed
While in the early state. The stick or bone
That killed a fish or brute; or the stone
In hand that crushed a creeping monster's shell
Was deemed much greater than the hand that held.

The dog was his first totem, then the stone,
The club he wielded then his mother's bone.
Those were his gods, nor had he learned to stake
Much thought on things, but for his stomach's sake.
The sun unwelcome, poured its burning ray,
And torpid sleep o'erpowered him through the day;
The watchful dog attended, and at night
When o'er the foaming sea the moon's fair light
Appeared, he spoke his welcome or his fear
By constant barking. When the sky was clear
The thick skulled biped saw the changing moon
With solemn awe, and close attention soon
Inspired love, while misconception's eye
Caused him to name it mother in the sky.
And thus the moon while on the beach they trod
Became their nightly friend, their first sky god.
Exploring soon the river's bank, his hand
Through forests slays the reptiles of the land.
Onward his course on beach and river road,
Still pushed by hunger to a new abode.

The burned moon is dead, and round the poles
Of earth the ice heaps up as on it rolls
With cooling air and no bending axis,
Till the mass of frozen fluid taxes
One of the poles with greater weight than the
Other, then the axis bends and the sea
Its currents change, these lash the lower lands
Of southern parts, till the rocky bands
That hold the seas apart are swept away,
One mighty ocean now holds supreme sway.
The frozen zones now warm beneath the gaze
Of stronger sun and the electric rays
Push the moving earth farther into space.
As on the bulky north he turns his face,
But when the southern hemisphere is tossed
To face the sun, his ray in ocean's lost.
The tilting globe thus yearly on its run
Goes nearer and comes farther from the sun.

Before the polar atmosphere was chilled,
And ice and snow the greater regions filled,
Man's time was measured by the changing moon
Three days 'twas lost when near the sun, as soon
As the young moon showed its silvery light
His time began and ended on the night
It disappeared; nine hundred moons the span
Of aged life of the Primeval man.
The new moon and the full he ever cheers
As gladsome cycles in his growing years;
His days and weeks come later, but the boon
Shows that we are still servants of the moon.
When the icy blast of winter had begun
To chill him and his former foe, the sun
His friendly praise received and worship true.
His mode of counting time was altered too.
As the cooling moon had been his mother,
Now the warming sun is his sky father.
The moon was Ma in promiscuous days,
The sun is Pa because the father sways.
His thoughts and acts in varied course advance
The child of nature and of circumstance.
His arts were learned from lower forms of life
His sacred wisdom from phenomena rife.
Through the law of sensual impression,
Mind, hand and tongue, formed a crude expression
Of the things he heard and felt and saw;
Thus infantile perception made a law
Of theologic art, which ages wise
Through strength of cult and class dare not despise.
Love of power and base presumptuous art
Enslaves the brain and petrifies the heart;
Thus link by link upon the mental blind;
The chain was forged that fetters heart and mind.
Through ignorance and superstitious awe
The brave have fallen 'neath the vengeful law.
Some wiser teachers than in former age
As time advances come upon the stage;

And for their wisdom and heroic part
In chains they're bound and gored through the heart;
The highest thought oft in the bosom's urned
For if 'twere uttered at the stake they burned.
The pride and malice of the few delude
And spreads as leaven mongst the multitude;
On rush the clannish slaves with vengeful roar,
And ev'ry land is drenched with human gore.
Thus runs the story since the world began
To times not distant of the earth and man.
The earth was flat the stellar world was glass
Till Magellan's ship around the globe did pass,
And Galileo's strong prophetic eye
Drew near the stars and opened up the sky.
The ocean now became the great highway
For hardy souls from persecution's sway,
With aspirations of a noble kind,
They staked their lives for freedom of the mind,
A land unknown had risen from the sea,
A fitting home for poor humanity;
And here the gospel new was made to say
By right divine no man should ever sway
The slogan thus gone forth, with giant stride
Of mighty genius, art and science ride,
And mount the heavens in this latter time,
With telescope, and with the sharper eye
The smallest things that live descry.

CHAPTER I

MAN AND BEAST

Man is an intelligent animal, in terms of compliment he is called a rational being. A living soul is the name that theology has given him. With no knowledge or remembrance of a former existence he comes into the world and he leaves it against his will and consent. As a rocket sent into the upper atmosphere he tries to mount the heavens on an illuminated pathway, but he meets resistance every step he takes and when the vital force of his nature is consumed he falls to the earth a useless mass of foul decaying matter, and his name and path which he may have deemed immortal are soon forgotten.

Although the individual's life is of but short duration, yet he has joy, pleasure, comfort, and at times ecstatic delight. He also experiences pain, sorrow, desolation and want. He is the most important thing in the world to himself, but he is often the least important to every one else. He is at times a messenger of joy and happiness to his friends and countrymen; at other times he is a fiend of strife, hate and destruction to them. He acts and is acted upon by everything that surrounds him. He is circumscribed in power and influence physically and intellectually, by shortness of life, education, ignorance and many other circumstances. In thought and aspiration, in desire and hope his mind is unlimited by time, space, or condition in life. In his mind's eye, although but a young school boy, with bounding impulse he sees himself elevated to the highest position in the gift of his countrymen. With that eye he looks out into space far beyond the ken of the most powerful instrument it is possible to construct, and no gilded microscope will ever be invented that can reveal the ethereal forms his mind is conscious of having seen. And yet he is accounted by those who have used him as a football as only a moving clod or animated dust. He has eyes, ears, taste, feeling and reason,

yet he cannot comprehend his own blindness, meanness, cowardice, hypocrisy, and mental and social servility. This is a picture of man from a philosophical standpoint.

Now let us look at the soulless brute, with whom it is claimed that man is not linked by ties of hereditary connection. In what does man differ from the beasts of the forests, the insects and birds of the air, the reptiles of the mire and earth, and the fishes of the waters? They can feel, hear, see, smell and taste with more acuteness; they can distinguish quality, color, form, all varieties of odor, capacity and power in all things that minister to their wants or that can injure or destroy them. They have reason, memory and will power. Their process of reasoning is the same. If eye, ear, or nose convince, decision as quickly follows. If the thinking power be strong and the senses weaker, decision halts to council with courage, fear, cunning and experience. They fight and make war individually and collectively, as two men or as opposing armies. They play, sing, teach, caress each other and enjoy companionship. Many of them labor from early dawn until the evening's twilight. Others prowl at night, and there are loafers who bask in the sun or sleep in the shade until the pangs of hunger compel them to look for something to eat. Many are also provident in their habits; they harvest fruit, nuts and seeds, and store them away for winter use. Without instruments they cut down trees, build bridges, houses, cities, submarine walls, dams and tunnels. They spin, weave, distill and manufacture. They have love of kind and kindred, social habits and sympathy for the injured and helpless. They can love and protect a friend, resent an insult and hate an enemy. They rejoice and express their emotions in actions marvellously plain, and are touched with sorrow in the presence of the dead.

In what then is man greater than that which he calls an animal? It is not necessary to ask if he can change the order of the heavens to prove that he is limited in physical and intellectual power. No, we need not compare him to the eternal world-constructing, life-expressing power which is manifest in the phenomena of nature, to show how feeble he is in some respects. If comparison be useful in this regard, let us compare him with some of the animal forms he is familiar with. Can he dig up the earth with his nose as a mole or

hog? As the beaver, cut down trees with his teeth? Distil honey and manufacture wax as the bee? Weave a silken cover for his own body as the worm? Spin a thread and form a net as the spider? Build a hinged box from the product of his stomach as the clam? Propel himself against the current of a rapidly running stream as a trout? Launch himself on the ocean's wave and sail upon its surface as the nautilus? Mount the air and contend successfully with the stormy gale as the bird?

The structural form, color and specific capacity of each of these was given to it by ancestral environment. The lives of their ancient ancestors were preserved by their desire to live, their ability to cope with, and accommodate themselves to all the conditions of their surroundings. In their effort to sustain life the pig became a ploughman and tiller of the soil. The beaver a wood-feller and mason. The bee a botanist and distiller. The spider a spinner and designer, and the silk worm a fabricator. In fact, nearly every art, even the art, of government is exhibited in the homes and haunts of the various forms of insect life. Therefore it is clearly manifest that man with all the cunning of his hands, the keenness of his senses, the genius of his mind, the power and capacity of his muscles, and the loftiness of his conceit, can only partially imitate that which he calls a worthless insect or dirty beast.

In what is man superior to the animal? He is more exalted in special degrees of sentiment. He is more versatile in intellectual power and genius. In the hand and foot he is the master of all animals. But it was the necessities of his animal progenitors which gave to him that hand and foot, and these hands and feet with all their wonderful capacity have developed the brain and body, and placed man in the high position he now occupies as lord and master of the earth. Like character of advantages and vicissitudes which gave to the horse a hoof, gave to man a foot superb, with a muscular lever which has given him power to obtain and maintain the upright posture and to travel through all the solid parts of the earth.

If the weak and distant ancestors of man any time before the ape type had become fixed in form, had been compelled to make the hard or rocky desert of the earth his home and permanent abode, he would now have feet like the horse, goat

or cattle. And if our apish progenitors had remained dwellers in the forests, an ape he still would be and nothing more, because he found safety at the seashore from the jaws of fierce carnivorous beasts, where he was compelled to subsist on the bounty of the tidal wave and the shelly creeper in the shallow bay, and finding no trees to climb, was compelled to stay on the ground continually. These were the proper conditions to bring about strength of loin, full development of the foot, and also the maintenance of the upright posture. And the ape like man or man like ape who first put a point on a stick with a sharp shell or stone or with his teeth, to use in killing fish, took the first step and performed the first act, in the great drama of the gradual development of that quick inventive genius which has transformed the earth from a vast domain of wild beasts and boundless forests, to a garden of pleasure and a living monument of human glory.

But it is claimed that all this evidence of human glory is but the reflex of the divine spark which is contained in the human soul. If the divine spark is encompassed by the skull, or located in any distinct part of the human body, that spark must have been transmitted to us through our brutal ancestors, not by any special act human or divine. So that, if human creatures have souls so has an ape, a dog, an elephant, a horse, a parrot, a bird, snake, fish and worm. In fact all things have souls that contain either life or the potential elements of it, if man has one.* What proof have we of this? The proofs of it are that, in our appetites, senses, propensities, sentiments and aspirations we are purely earthborn animals. If young animals only know enough to make an effort to get something to satisfy their hunger; does an infant know as much? If they can taste, feel, hear and see and smell with their senses, can any human being do more? No; the powers of his senses are feeble and almost impotent when compared with some in the animal kingdom. In all the propensities and passions how much is man greater than the brute? If the tiger and other carnivorous animals will destroy life to appease their hunger, man also will destroy even human life for the same purpose. Yes, human life he will destroy for a mere insult, or to get

*This is not an argument against the existence of the soul.

possession of a small amount of money or property. He will kill his fellow man for a mere difference of opinion.

Every organized war that has taken place in the world, is a demonstration of the fact that man is as bloodthirsty, as savage, and as inconsiderate of the sufferings of the wounded, the tears and sorrowful bereavement of fathers, mothers, brothers, sisters, wives, children and friends, as the most ferocious beast in the wide domain of animals.* There is no base form of fraud, cunning duplicity or treachery that any brute was ever addicted to, that man has not only equaled, but excelled him in. And even in the higher sentiments as love, friendship, care of the young and helpless, self-sacrifice, also fidelity and honesty, man is not superior to some animals.

Man is indebted to his animal ancestors for his great mechanical genius. From the ape he has received the faculty of imitation. The ape has also bestowed upon him the hand which has enabled him to perform the work, mechanical manipulations and action of other animals without which his faculty of imitation would not have been any more use to him than it is to the parrot. Let us see what this power of imitation has done for him. If he cuts down trees for the purpose of building a house or bridge it is because he first saw a beaver do that kind of work. If he builds himself a hut it is because he saw insects employed at such labor. He merely tried to construct a larger domicile on the same principle and style and of like materials. Has he made a net to catch fish or anything else with? It is because he first saw a spider weave a net to catch flies and other insects. If it had not been for the spider, it is doubtful if the human family would have discovered the principle on which are fabricated the various materials from which our garments are made. If man had never seen a clam, it is possible that he would never have known the use of a hinge. He even tried to make himself look like a tiger, and a leopard by besmearing his face and body with juice and colored earths.

With a different aspiration there are many now whom it would be very ungallant to rebuke, who would not deign to appear in public without a fair complexion and an artificial

*This does not apply to man under all circumstances.

rose-blush on their cheeks. So it appears that man's most useful teachers and inspirers were the animals that surrounded him. If they sang and made delightful music, that suggested and he imitated. If they built houses or in any other way or manner employed themselves at any kind of useful labor, he merely tried to imitate their work. Wherever man was found in his primitive home, if nature there is poor in vocal bird and constructing animal, there is man found poverty stricken in voice and in mechanical taste. Where nature was strong, rich and beautiful, there was he found in full harmony with his environments. If all these things be admitted, yet it is claimed that man has aspirations which could not have been derived from insects, birds, brutes, or any other animal as an heirloom.

This claim is as full of error as any yet put forth. Man is an epitome of all life that has existed on this earth. He is the most perfect life-breathing conglomerate structure in the world. His desires, hopes, aspirations, acts and feelings, are but the manifestations of the demand of the animals of whom he is constructed. In other words, it is to satisfy the demands of all the species who have their characters added and their modes of action in the building up of the human structure that every effort, hope and aspiration of the heart and brain has been directed, felt and expressed. The insects and others who lay up provisions for the rainy season, have transmitted the desire to us, to do the same. Those who make no attempt to provide for the stormy day, have bequeathed the inclination to us to spend as we go, and gather that only which we need to-day. Our wish to be upon the water and to plunge into the foaming breakers, comes from the fish who still live within us. The desire to gaze upon beautiful colors has been transmitted to us from many birds, insects, fishes and some others. Every thing that feels, desires to live, and why not we? Yet man has not attained the great age of parrot, elephant or whale; nor of some creeping reptiles. If man is vain, desirous of fame, applause and commendation from his friends and fellow-men, that desire has been transmitted to him from all the higher races that have lived. If man be friendly, self-sacrificing and benevolent, it is that the bird, dog, ape and other animals have bequeathed those qualities to him. Is he a reasoner? So is a parrot, a fox, a dog, a monkey and an elephant. Can he

imitate sounds with his voice? Cannot the parrot and mocking bird do the same? Can he imitate the pathological conditions, the passions, and sportive and social actions of man and beast? So can a chimpanzee. The carrier pigeon who cleaves the air with its wings, and glides through space with the swift velocity of a hot descending meteor, has given us the desire to follow his example. To fulfil this desire and aspiration, man has utilized the horse, the railroad car, the steamboat, balloon and automobile. It is only in the telegraph that he has outshipped the speed of the bird. The aspiration to soar above the din, smoke and impure atmosphere of thronging cities and to be alone among the gilded clouds in the pure ethereal expanse, has been transmitted to us by the singing, soaring, skylark. If there be an everliving and all prevailing intelligence, that silent and unseen architect of worlds has manifested its genius, power and capacity to mankind through his natural teachers the vegetable and animal forms of earth, and the sun, moon and stars of the heavens.

These facts need no demonstration. It was truly said that nothing comes from nothing. Therefore every emotion and aspiration of the heart and brain springs from something. This is no mystery when we understand that man is a structure that it has taken ages and ages to build up, and that in the building of this human edifice through the slow and painful process of evolution, that every species that preceded his advent, contributed the strongest element of its character to the erection of this animal temple in which vegetable and animal life are embodied and represented.

If these external shadows do not bring conviction to the doubtful mind, let us look into the man himself, and see of what material he is made. Now view the embryonic infant with the eye of a true anatomist. First appears the human germ of life in substance form and properties the same as in other animals. A microscopic cell. Then a fish and the character of reptile and a bird. The change continues upward to carnivorous cat or dog; and then the ape appears and after shedding its downy coat of hair it comes into the world a weak and puny infant. After birth it is a sucker and then a creeping thing. It squeals, croaks, and chirps and finally bleats like a young kid or lamb. If by an omnipotent fiat, the first man was cre-

ated perfect in mind and body without hereditary connection with any other form of life, why should we have rudimentary muscles in our feet and legs like those of an ape? In our back like a bird? In our eyes like a cat? In our ears like a dog? In our wrists and ankles like a squirrel? A useless sack at the end of our intestines? Rudimentary muscles in our skin like all furbearing animals? And a tail like any monkey though it be quite short? There is not one of these muscles or other appendages that is not an injury to us. They are the seat and cause of many of the diseases that human life is subject to. If man were not the offspring of a whole series of animal ancestors, he would not have or possess these fragmentary heir-looms.

CHAPTER II

MAN AND GOD

As the earth and its inhabitants had taught the savage useful lessons, so the heavens stimulated the dawning spark of intellectual light and slowly developed the poet's faculty of imagination. Although its power has enslaved the mind to error and deep and darksome ignorance and fear, it nourished the budding power of speech in the almost speechless biped whose feeble course now leads onward through all the realm of nature. By the law of sensual impression we will trace his pathway through his many stages of development, from the lowest to the highest limits. In the misty track of time now traceless, before the earth had become the abode of winter's chilling blast and moving seas of ice, traveling here on the shores of some of the ancient seas was a creature who all the prophetic attributes of a human being possessed. He was a fisherman. No other profession, trade or religion had he. Aspiration, desire or ambition had he not that was not felt by some other animals. Too luminous was the sun and its heat too intense for him in his low estate to regard it other than a great devouring demon of fire.

As most of his mammalian contemporaries, he was a prowler by night, and slept during the heat of the day. When the shade of evening began to fall, and the cooling wind flowed in over the sea, restoring muscular power to animate nature, his drowsy limbs he stretched then sallied forth to gather his nightly provender. At that stage of his existence he lived principally on shell fish. After satisfying the angry craving of his stomach he sat on the sea beach and gazed with bewildering emotion on the scene of glory spread out on the star-bespangled heavens, whilst the falling dew bathed and refreshed his body. The changeful moon, sailing silently beneath the stars he watched with constant interest and ever-increasing won-

der. But as time rolled on, slowly he began to note that many shell fish, the choicest of his food, grew fat and well flavored as the luminary of night increased from new moon to full, and when the sun arose, he saw that every star grew dim, and every other light in heaven went out, and to deep water the fish all fled or hid beneath the rocks and stones. Reasoning from what he saw and felt, the sun was a demon powerful and bad. Having begun to gain some knowledge of the heavens the various changes which occur in the illuminated face of the moon to him became the most august subject of cogitation. Why not begin to think and chatter when he saw its increase brought him longer brighter light, and a plentitude of food? And its decrease lingering darkness and a scant supply of bivalves, lobsters, shrimps and crabs.

It does not require the wisdom of a philosopher to demonstrate that the moon was the most interesting object in the universe to primeval man. But should it be asked why it was the most conspicuous, the answer is plain that, in contradistinction of all other objects seen, it was continually changing both as to its size and form and also in its time and place of rising. Man's first cognizance of events such as these arose from his perfect power of observance, and the natural habit of reasoning by comparison. In this regard the moon in its monthly course suggested to him the notion of time, because as an observing animal he could generalize in a degree, and he incidentally connected its various changes with his own life interests. Now every new moon became an epoch in his life, and was soon hailed with joyous greetings and ejaculations of delight. If with these circumstances the tiny crescent moon became the sign for the beginning of a period whose intervening days and nights were not known or numbered, so later on, the full moon as it arose was hailed with joy, and as it sank behind the western mountains they kissed their hands as to a good and generous friend departing.

Simple as were these manifestations of joy and friendly gratitude, yet as time moved on and man developed to a higher state they grew into festivals observed by every nation—Egyptian, Greek, Hebrew and Roman. All the ancient tribes and people who gravitated from the low savage state of the primeval

man celebrated the feasts of new and full moon, with convenial recreation or some religious ceremony.

But let us hug the shore and mark the foot prints of the biped struggling upward. Now he numbers, counts the evenings, first from new moon up to full moon, then from full moon down to no moon, when the silvery orb of night was buried in the burning rays of Saturn, only one of day. Yet the numbers were fatiguing; few their import grasped or tried to. A heap of shells was all that was seen by the naked herd of thick skulls grinning at the first magician, seer, or prophet that the world knew. But what meaning have these shells now? Let him try to solve the problem. First he numbers all his fingers, then his toes are fumbled over, yet the heap is not all numbered. He knows no other means of counting, but he must the knot unravel or leave the mystery unsolved. At last a comrade sitting by him looking at the shells uncounted, thinks about his eyes and ears and his nose, all things useful, two ears, two eyes, two nostrils and his mouth, and with finger pointing at them tells the seer to observe, who in joyful mood now counts them, thus the nights were all numbered that the moon on earth was seen, and as the sun no favor granted its time was reckoned not at all. But three nights were passing while in gloomy darkness the stars alone were seen, but these little twinkling lights helped the plastic eye. They had seen with sorrow the shrunken form of the moon departing from their view, and not appearing again till the third night after its disappearance. Thus their god did die and rose again the third night after its departure.

This is foundation for the story that a god once died and arose to life again the third night after he was buried. The feast of new moon celebrated throughout the ancient world that event, until changes that will be related here destroyed the memory of the cause assigned for man's first good and kindly god or sky mother. There was an awe-inspiring phenomenon which frequently occurred that filled their minds with terror and dismay. Isolated as these moon worshippers were from much of the world, with a desert of water in front of them, and in the distance behind them, the dark towering forests from whence the roar and cry of beasts of prey oft reached their ears, with whom they had not learned to cope, who can con-

ceive or who can understand, even faintly the wild dismay that an eclipse of the moon caused to the early human inhabitants of the earth? Not having a particle of knowledge of cause, nor the least conception of the stability of anything in the universe; seeing death and destruction overtake everything about them; seeing their companions killed by the tooth of reptiles or dying from exposure or from the effect of food or habit, they were impressed with the idea that everything they loved or that ministered to their happiness was liable to be annihilated any moment. When the shadow of the earth enveloped a large part of the heavens in smoky darkness, and from the murky background as a huge monster with open jaws, it stuck in its head and seized the edge of the moon and gradually swallowed it, their hearts were rent with anguish for the fate of their sky mother or ma, but when that horrible apparition disgorged the unwholesome morsel, and the moon shone forth in all its accustomed beauty, no power of human expression can paint the pranks of joy and thankfulness exhibited.

Thus the moon appeared to perform all those offices which primitive man thought of greatest value to him. It was his lamp of heaven whose light suited best the structure of his eye, in its then plastic state. It swelled the surging breakers which dashed the luscious fish on the sandy beach. It was also his clock and storm signal. It was the oracle that proclaimed his feasts and fasts, and that taught him first to mark a course through the starry firmament. Was it not natural, therefore, that he should on the moon bestow attributes divine and the grateful homage due a loving mother? Although the progress of the man who lived at the seashore and no father knew was slow; yet wherever propitious circumstances prevailed, it was, no doubt continual. But the time finally came when not only the seashores, but the banks of all large rivers that flowed into the seas, had felt the tread of the human foot. We will not discuss any of the several theories of eminent philosophers, regarding the cause that produced the atmospheric disturbance which resulted in covering more than half of both hemispheres with a moving sea of ice. As we recognize no teacher of science infallible, we must be allowed the privilege of holding to the views already advanced, that a comet's influence

produced the glacial periods. Suffice it to say, that long before the ice age began, it found the simple growing fisherman and hunter on the shores near a northern sea.

As self-preservation is the first law of nature he gradually began his march toward the equator. All those in Europe pierced the forests and began to battle for their lives against nature, beasts of prey and every other obstacle that lay in their path. Many fell by the wayside and were devoured body and bones. A few preserved their lives for a time in caves. As they fell back along the banks of rivers and at the base of mountains, they finally found themselves among herds of peaceful cattle. Slowly pushing to the south, as the snow and ice advanced they covered their bodies with the warm hides of those animals, and by building huts for shelter during the inclement season to hide them from the rigorous blasts of rain and snow, and the piercing air, they finally emerged from the dreariness of the north, having for their companions a number of these useful herbivorous animals, and so changed in personal appearance, mode of living, habits and physical constitution, that their ancestral race features were almost obliterated.* They were now shepherds and had been compelled by force of circumstances to change their opinions regarding some of the phenomena of nature. The chaste cold moon had been of little value to them as a god. With all the coquetry of a silvery goddess, she lavished her most benignant smiles on their greatest enemy, the bleak and monotonous desert of snow. So losing faith in her as a comforter and benefactor, they turned their attention to the sun, with whom they had become somewhat enamored, and began to watch its movement with the eye of a natural philosopher. Through its yearly course they saw it wind its way in a spiral course through the heavens, from its highest point of ascension in the north, to its point of lowest descent in the south, and they noted that as it went southward its heat moderated; the atmosphere became cooler and sharper, and vegetation gradually yielded up its color and strength, passing from life to death; the warm showers ceased, being replaced by those that were cold and disagreeable, and the

*The branch of the human family that passed through this experience had got as far north as the Baltic Sea by way of the Atlantic.

earth was frequently carpeted at night and morning with frozen crystals.

Then they saw the starry heavens shut out from their view by heavy clouds drifting from the north, the space around them filled with commotion, and soon the earth was locked in the embrace of winter, with its bridges of ice and banks of snow. Anxiously and solemnly they watched the sun until it had reached the point in the heavens where its journey to the south ended. Then they saw it slowly wind its way back to the north again until it arrived at that point in the northern heavens from whence it began to decline. They noted that as the sun ascended from the south, its rays gradually grew strong and kinder; the inhospitable atmosphere, with heat slowly became tempered, rain and mist began to penetrate the ice-bound lakes and rivers, the snow-capped mountains and the forests. The banks of rivers and softly meandering brooks were overflowed by melting ice. The earth which through the dreary winter moons had been petrified by frost, received the welcome shower and gladsome heat, and soon bade adieu to the shadow of departing winter. Spring now opened with its rippling streams and ever-changing breezes. The bosom of the earth began to throb, the grass pierced the casing of the soil, and the fields in inimitable green were dyed. Trees, bushes, and shrubs put forth their buds and blossoms; every animal with hoof and horn careered and tossed its heels; the birds began to twitter, the frogs croaked, and man casting off his winter garments of undressed skins, plunged into the water or rolled in the ash pile to purify and cleanse his body from the vermin and filth that had accumulated during the winter.

Summer then rushed in with the hum and noise of bee and locust, the chirp of cricket, the song of bird, the glare of sun, and the low murmuring bizz of shooting vine, stretching twig and opening petal. The earth now seethed and the air was laden with the motions, vibrations and odor of vegetable and animal life. Man saw and noted all these things. He saw that the ascending sun brought life, health, joy and beauty to everything on the earth, and that the air was filled with fragrance and inspiration. And he noted also, that the declining sun brought withering death to vegetation, the absence of insect and vocal bird, stillness in the field and forest, and cold and

hunger to himself and his animal companions. And as he saw that all these changes on earth were closely connected with the apparent movement of the sun in the heavens, is it any wonder that the sun should become the object of greatest interest to him and that he should call it his sky father and learn to worship that great orb of light as the supreme one? It is said in another part of this book that the moon first taught primitive man to mark a course through the stars above. Eventually he must have given names to the several groups of stars he saw while watching the moon. These were some time after called constellations. He had an articulate language. He had given names to all the beasts and birds that were his friends and enemies. Therefore in naming the stars, he gave them the names of things that he was familiar with. Bears, goats, dogs, asses, reptiles, lions, birds and fish. The heavens became a great mirror that reflected all the animal forms of earth that man respected or abhorred.

CHAPTER III

MAN AND THE EARTH

As we have in a detached manner related a tale that has not always been very harmonious, let us take a circumspective view over the ground we have attempted to cover, observing the law of sensual impression ourselves as a guiding light. Whether atoms of all substance in a solid state and indivisible ether, or matter in a gaseous state and ether, were used in the construction and operation of all the organized bodies in our solar system, the result would be the same in constructing or producing a globe such as the earth was before a stratified carpet had been laid upon its solid granite floor. Therefore we may conclude that when all the substance that had been held in a gaseous condition in the atmosphere through the fiery heat radiated from the molten matter of the globe had been deposited as slime and ashes on the cooling surface, and the earth had become cool enough at both poles to permit water to remain permanently at these favorable localities, the volume of water as it increased in size took on a circular movement. This movement of the water carried the ashes and heavy liquids that had settled at the bottom, to the outside of the pool. Gradually a little embankment was formed there. In this manner several small ridges were formed as the pool increased in size, and as the force of the water increased all of the inner ridges being soft were carried to the outside. Now we have quite a strong ridge of heavy material. Some part of this ridge is not as high as the rest of it and the water overflows at this point and it gradually cuts a gap through the ridge, running out like a little river first, then it begins to spread over the surface. As the volume of water increases in the pool, in going through the gap in the ridge, it gradually increases the size of the gap. If the pool is five hundred miles across in all directions, the ridge would be over fifteen hundred miles in circumference. If

three gaps had been cut through the ridge, five hundred miles apart, at the time the ridge would be all cut away, six other ridges starting from the circular ridge would be formed, three running southeast and three running southwest, forming three triangle shaped seas, the base of each opening on the polar sea, the southern points at the south of the Caspian, at the southern end of Spain, and at the south of Mexico.

In the southern hemisphere nearly similar conditions prevailed. The earth rolled on through space accepting everything that came to it without a word of compliment or reproof. Garments it received of many colors that in the weaving and making each new garment, ages of time were consumed. When it had worn out the first garment, two very simple forms of life, one vigorous and full of activity, the other more dignified, strutting slowly through the water, remarked to his companion in language telepathic that "the world must now be finished as no higher form of life can possibly be created than ourselves." The stout one wandered far e'er night set in, and while they slept the bottom of the sea rose up and morning found the proud one high and dry on land where parching sun soon baked him to a crust, the strong one floundering in the mud where some water lodged fought for life and making of his fins a kind of legs and feet survived. It was very hard at first, the fat fell off his bones but meeting others of his kind amidst the mire his life was cheered and from his seed many species grew. And one of these in after ages with jaws and body of enormous size looking over the land and in the water said to his cousin with leather wings, in telepathic tongue, "Who can stand against me on the land or in the water? For me the world was made 'tis plain." A great barrier north of the shallow lake and low plain on and in which he sported, trembled, the earth groaned, and the barrier sunk. A mighty sea of limy water covered and buried him forever. The one with leather wings took flight and rested not until he found a tree to rest upon. Faint and over weary now he looked around and saw some of his kindred who had learned to move their bodies over the slimy earth where feet were useless sinking into the mire.

The earth now changed its aspect, and the one with leather wings generated many broods with feathers of every hue. With

insects now many lands were filled that gained dominion of the land and air. The leaf and bush and herb were gathered by the reaping jaws of armies as numerous as the separate grains of sand at any sea shore. From the eternal clatter of their jaws and feet arose a noise, a dire resounding rasping sound. But through some natural favors a few lands which had been separated from the home of those vile pests by clime or sea permitted forms of life to live beyond their time in nature's growth toward a high development. But every thing that lived and had not natural resisting covering, either became pachyderms or fell to the earth from the ceaseless stings or puny crashing jaws of insects. As in this tiresome time there was no peace for those with tender skin upon the ground beneath the glare of torrid sun, the cooler air of mountain tops and polar zones became the home of all who did not abide in trees. Of these the anthropoid apes were the wisest animals on earth, but not so strong as those now living. The highlands and the mountains became their uncontested empire, but the strife for food and territorial dominion drove many to the sea shore. The ape was the most imitative animal that lived. The action of one animal in the presence of another is one of the modes of language by which an observing animal is taught. The dog who is not particular regarding the food he eats is at the sea shore eating dead mollusks and he smashes the thin shell of live ones and separates the food from the the shell. The hungry ape observes the act and imitates the action. The taste for blood he had not acquired and the bloodless luscious meat of the mollusk soon became a fascination that held him to the sea shore for ages.

All the seas except the polar seas, contained a large amount of lime. The atmosphere being hot and the seas not cold, the apes from wading into the water as the waves dashed the mollusks on the shore soon began to feel the luxury of the lower temperature of the water, and from wading began to bathe and spend a large amount of time in the water. At that time the ape was a nocturnal animal. The fierceness of the sun's rays was too blinding for him to see advantageously, so after it had set in the west and until it arose in the morning he was full of life and activity. Although the feeble light of the stars and planets aided him in a very small degree, complete

darkness caused them to huddle together in silence. That was the time that their invisible foes were most powerful. But the moment the moon arose the feeling of security returned, and they began to feed. The period of its presence each night was a period of unalloyed delight. The homes of the four families of the anthropoid apes were near the equator. The gibbon and orang in southeastern Asia, the chimpanzee and gorilla lived on the western side of Africa.

The four families of the anthropoid apes had the same experience. The constant bathing in the sea of lime water eventually destroyed the reproductive power of the outer skin to sustain the growth of hair, so these apes and all other animals that bathed in the lime water seas, estuaries and lakes lost the power of growing hair on their bodies and the skin which in the natural state had been soft assumed the appearance of shells or scales. The offsprings of the dogs that were the first companions of primitive man on the sea shore are hairless. A few of them are still alive in India and Egypt.*

The chimpanzee on the western shore of Africa wandered south around the continent and north as far as Zanzibar. The gorilla going last into the water north of the home of the chimpanzee wandered up and down not far from his forest home. Every river that stopped the passage of the chimpanzee, its beach was tramped to find a place to cross. His arms were shortened by disuse and holding on them against his breast many mollusks. All ape men did the same. The orang near the equator had two distinct families, one wandered south to Australia, which was unseparated from Asia. The other family followed the Pacific north, but the branch of the family that wandered south clung to their native beach. The fourth ape the gibbon—of these there were two families of many shades of skin. They were the most agile and intelligent of all the apes. They took to the beach the first and had spread on the beach of India from its eastern boundary. They used both sea and land for a long time. Their arms were not so long as are the gibbons now. They also had the best hands and feet to apply to any kind of useful service. Although the

*If this suggestion proves incorrect, we will have to fall back on the theory that it was an adaptation against disease; such as dermatitis exfoliativa or other skin disease.

weakest of all the primates, they were naturally the best qualified to walk erect and develop physically and mentally. And by not giving up the land entirely they continued for a time to live on a mixed diet when handy.

It was a long time before any pedestrian advancement began other than such straggling adventures as the most fearless and independent, who always court danger rather than be in the midst of constraining communities. Wherever a flock, a herd, or a group of any kind of beasts or birds exist, they are under constraining influence of some kind. The law of restraint that all birds and beasts learn to obey under penalty of punishment, is the decalog that experience has taught all the tribes of the earth. In Africa and Asia near the equator, where these bipeds were near the sea side, during the nighttime when their stomachs were filled with shell fish, they sat in the sand while the falling dew bathed and cooled their bodies. When the eastern sky was painted red they sought the shades of the bushes and covered their bodies with sand and very quickly went to sleep. When the sun was sinking in the west the dog who taught the hairy biped the luxury of a mollusk diet, sees the crescent moon and barks. He barks and barks or bays the moon. The bipeds are now aroused. They see the dog looking at the moon, and still continues barking. They look at the dog and then at the moon and utter inarticulate groans, and point at the dog and the moon. Night after night the same scene occurs. They question each other with nods and groans and gestures. The question they ask is this: Why is the bow wow bow wowing the light maker?

All animals have the faculty of speech or language and of imitation in a greater or lesser degree. The construction of the brain where imitation and vocal sense are poor limit the power of speech. The young of every species imitate their parents. A young robin taken from the nest and fed by hand can be taught to whistle short tunes. The parrot can imitate any sound it hears. Man's first language was an attempt to imitate the language of the birds and beasts of his environment. He named them according to the sounds they uttered. When they made no sounds some peculiarity of their form was gestured. The gesture is the parent of sign language, writing and printing. By it the actions of people who lived many

thousand years ago can be understood. Their deeds live in the gestures imprinted on clay, stone or short-lived parchment which the writers wished might be transcribed. Their attention now being called by the dog to the moon, the other inhabitants of the sky, as seen by night were gradually discovered. Not the attention of all, only the attention of the most observing and the most intelligent. The herd were taught to see and understand what the greatest saw and understood.

When the island of Ceylon was a part of the mainland of India, the branch of the gibbon family that had made their abode there for a long time, through the adventures of some of them who had traveled quite a distance west and returned on several occasions to a place where there was always a great abundance of shell fish, this place became a sort of news depot or center of information. The worship of the moon became a systemized religion there. It was thought that the moon was born like human bipeds a little thing at first, and lived to be full grown at full moon, and then began to grow old and finally was lost or died and was reborn again. That it lived as many night as one of them had fingers, toes, mouth, ears, eyes and nostrils. But as they had discovered a cave that had an opening at both ends where a person could go in one end and out of the other. This settled the problem as to where the moon went when they could no longer see it. It went into a cave in the sky and came out of the other end when it was reborn. Being a person, their sky Ma, it became an exemplar whose life or path should be followed. So they made it a part of their religion to be reborn as their sky Ma was. When they did not have a cave of the natural kind they made a little one just large enough for a person to go through. This was a necessary religious rite. On all their travels they always used caves wherever they could find them. As their god was born and died in a cave they tried to follow her example.

It had taken an age of mental development to arrive at this conception of a religious system. The dog first called their attention to the moon as something to look at. It was the changeful character of the moon that attracted the dog's attention. The dog is a very friendly and intelligent animal. He never could get on friendly terms with any one who would go through so many changes in his appearance. So he tried

to drive the moon out of the sky by barking at it. But these changes of the phases of the moon made the moon so different from everything else in the sky to man that it became a matter to think about and also to talk about. And when they had come to regard it as a person who ruled the night, they gave it the credit of causing the dew to fall on their warm bodies, and to make the nights cool; to give them light and plenty of shell fish, thus performing several offices that were very useful to them. They had observed that the mother performs very useful offices for the child. She feeds it, watches it and protects it. She defends it against everybody and everything. She caresses it and plays with it. She manifests great kindness to it on all occasions, and expresses emotions of love for it above all things else on the sea beach. These manifestations of usefulness on the part of the mother to her child in contradistinction to the exhibition of unalloyed greed and selfishness, constituted her an object of devotion. And as the moon was the only natural object that compared favorably with the mother, it was called the sky Ma; the good demon.

The idea of goodness as understood by all of our primitive ancestors, was first suggested by discovering something that was useful to them or that helped them. When the sun arose every object in the sky was blotted out, and its rays being too strong for them to see or bear the heat, it seemed to them that it was useless although most powerful, so they called it a bad demon. Originally the term demon embraced everything that has since been denominated spirits, deities and gods. Some were good, others were bad, according to their supposed usefulness or uselessness. The good ones were loved; and exhibition of their love was displayed in some manner. The bad ones were hated but feared, and propitiated to try to make them good or merciful. The shadow of the earth as seen at an eclipse of the moon was the most abhorred demon of the sky. The comet appearing in the form of a serpent was called Python after the largest reptile known to man. All these had a place in man's most ancient system of theology. The moon was the good demon, most of the others were bad. This theological system spread along the sea shores and up some of the rivers. Where it was unknown among the people, they knew nothing of celestial theology.

The father being unknown for a long time, and being unrecognized by either mother or child as a blood relation, he occupied no position of honor or respect in that most primitive society. This family of the offsprings of the gibbon spread along the sea coast from the mouth of the river Ganges to the Indus where they found it necessary to tramp up quite a distance to find a place to cross on rafts. Returning on the other side they continued to wander along the beach until after many years the offsprings of those who had elaborated the simple recognition of the moon as a benevolent person, had arrived on the Mediterranean near the mouth of the Nile. This was the first wave of the gibbon family. A large part of the second wave of the gibbons advanced from the Indus, when they had come to the Red sea which was at that time an inland sea, stretching from the base of the Lebanon mountains to the straits of Babelmandeb, which were closed. Here the first wave of the gibbons crossed to the western side of the Red sea, but the second wave wandered along the eastern side of the sea toward the north. The near relatives of the founders of moon worship as a system, that were on the east side of the river Indus, when they advanced along the river afterwards they had to contend with beasts and reptiles of all description. Here was a nation of the offsprings of the gibbon, stretching from Ceylon along the sea shores to both sides of the Red sea. The first or advance guard had reached the Mediterranean, the second had reached as far north as Mecca. When the last body of the gibbon moved to the Indus they left behind a small branch of the people who were too much attached to their homes to leave it. The orang family occupied all the equatorial land comprised now in the East Indian islands, the north of Australia and what has been lately called Lemuria, which connected with the south of South America. They also occupied the sea shore of all lands east of India and south of Burma to its eastern boundary, and the shore of the Pacific up to the tropic of Cancer.

The theological system that the gibbons were the founders of, continued to be their guide in religious matters. Incidents that occurred from time to time, suggested certain maxims and customs that had all the force of law. When a custom had been thoroughly grafted on their habits, that custom became

so deeply rooted that it produced a natural desire to observe it. They had no knowledge of any natural phenomenon, and therefore they were helpless slaves to all kinds of superstitious notions. As the rising sun immediately ended the night no matter in what part of the sky the moon was, this intensified their hatred of the sun and caused them to think that the sun swallowed the host of heaven or sky children. From which idea, the oldest time god Saturn, was said to have devoured his children as tyrant of the sky. Among some of the incidents that had occurred to these bipeds as they wandered along, when the moon was casting its silvery beams on the earth, they saw their shadows. These shadows were for a long time a mystery, but the medicine women or men who were the infallible oracles and possessors of all knowledge and wisdom, declared that everything had a double nature. That the material nature could be seen at all times if it were not too dark, but that the other immaterial nature could only be seen when the moon was shining. This immaterial nature was called *thé shade*.* When one was asleep, it was only the flesh and bones that slept, as the shade never slept. No sooner had the medicine man decided one question than he was called upon to decide another. Some of the more important bipeds had been dreaming. Some of their dreams were good and pleasurable and some of them were neither. So the medicine man was requested to give his opinion regarding the import and cause of dreams.

At that time they had invented some things like spears to kill fish and other animals that lived in and near the sea side. The act of killing these animals was exciting, and in time a natural desire was developed in them to kill these fish and other animals to eat. So these people frequently dreamed that they were killing these fish while they were asleep often at some place where there was plenty of them. The medicine man's decision was that the man's shade had carried him to the place he dreamed of and that he had really been killing fish while he was asleep. So one of them who thought he was of so much importance that his shade might carry him to some of the places he dreamed of when he had taken his last sleep, kept his spear always by him when he laid down to sleep, and

*The human soul developed from this idea.

ordered his friends if he slept too long to lay his spear along side of him when they covered him up with sand. Now this example was followed soon by every one and finally became a religious custom. The orang people had imbibed some of the theological customs and ideas of the gibbons. All the ape men in Asia and Africa had a great regard for the moon as a benevolent person. The gorilla people did not stay long on the sea shore; if they had been walking in the sand for a long time, the walking would have made calves on their legs.* The necessity of defending themselves from the attacks of amphibious animals and smashing the shells of shell fish, gradually put into their hands stone hammers, knives and spears. Where they found caves they used them, where there were none they burrowed into the side of a hill or built up stone huts like bee hives.

Gradually their eyes had become more and more accustomed to the light of the sun. They were now using many hours of the morning and late afternoons, and sleeping through the heat of the day and part of the night. Whatever they saw other animals eat they did the same. They followed nearly all examples set by other animals as far as they could or as far as they thought it was useful. Now let us see where the primitive races are scattered. The gorilla family is on the west side of Africa not very far from its original home. The chimpanzee family is scattered along the sea shore mostly on the west side of Africa up to Zanzibar. The orang family is south of Burma to Australia, and north on the Pacific side to the south of China. And the gibbon family is scattered along the sea shore from Ceylon to the Red sea, and above the mouth of the river Indus. While this state of things had been going on in Asia and Africa; snow had been falling at both the poles and the ice had formed on the fresh water sea at the north pole. There were only a few small deep seas at that time; the whole body of land was low with extensive depressions containing salt lime water, and fresh water. The orbit of the earth was circular, and there was no bending of the earth's axis. The sun's rays fell vertically all the year on a small band directly

* The difference that exists in the construction of the skull or brain and arms of the four families of our present apes has been brought about mainly through the fight for life.

on the equator. The seas and shallow water beds absorbed the sun's rays which caused great evaporation and cloudy weather on a narrow belt of the earth. If there had been greater absorption of the sun's rays in the water at any past time in the earth's history than there is at the present time, the earth must have moved in an orbit nearer to the sun at that time than it does now.

As the sun's rays are absorbed to a much greater extent when the southern hemisphere faces it during our winter at the north, the earth draws nearer to the sun than when our northern hemisphere with its much larger extent of land and smaller volume of water faces it. This ought to be conclusive proof that the distribution of water geographically, is one of the main factors causing the bending of the axis of the several planets and the eccentricity of their orbits. The sun being a great electric battery, although its light is scattered through space far beyond the most distant of our planets, its imperceptible substance is mainly directed to the planets that are continually moving around it; hence the side of the earth facing the sun becomes the positive pole of the earth, and the force in operation has a tendency to push the earth away from the sun, but the substance received from the sun is continually carried to the dark and cooler side of the earth which becomes the negative pole, and the attractive force in operation on the dark side of the earth acts against the repelling force of the sun's rays poured upon the bright side with the same power keeping the earth in its regular course from year to year without much deviation.

But let us get a geographical view of the earth as it looked at the time we left our apish ancestors in Asia, Australia, Africa and elsewhere, wandering along the sea shores and up and down rivers near the mouths of rivers. In some places where the supply of shell fish was very great, large bodies of the ancient people were there collected. North America and Europe were joined from Newfoundland to the British Islands. South America and Africa were joined from Brazil to Morocco. The south of Chili was joined to what is called Lemuria. Alaska from the Aleutian Islands to the Polar sea was joined to northern Asia. South America and Australia extended to the Antarctic sea. Africa extended to fifty degrees south lati-

tude. Islands were in all the seas. A few lakes existed on each of the continents. All the seas, lakes, and rivers were filled with fish, lobsters, clams, oysters and other crustacea and bivalve animals, amphibian and reptilian life. Beasts of many kinds roamed through the forests and nipped the grass and brushes. Feathered birds of every hue, walked the sand and flew above the earth from tree to tree. Insects filled the land and air where torrid heat prevailed. These pestiferous midgits drove all tender skinned animals to coldest parts. In this region where animals could live and grow in strength and size, on land and in the water, there browsed the gigantic mammoth. One of these whose strength could not be estimated, looking about him when his stomach had been filled with a great branch of a tree, that had been cut into small pieces with his huge ivory teeth, said to one of his kindred in language that they alone understood "We are the greatest of all animals on earth in strength and loftiness of proportion. Therefore it is evident that we are the end for which the world was made. The earth is surely finished now and when it grows cooler on the centre of the globe we will own it all." A comet passing near whose air was mostly chlorine gas dipped the end of its tail into the Polar sea. The sea and air were filled with the noxious vapor, and the vaunting mammoth and all the other breathing beasts upon the land who inhaled the deadly fume were stricken dead.* The comet's fiery head now strikes the moon and its tail is swung around to trail the other pole of the earth. Its seething head boils all the water on the moon to steam and this is poured down upon the earth in rain. The rain in mighty torrents sweeps around the southern hemisphere from west to east, tearing and smashing the land to tatters. The atmosphere of the comet reaching the atmosphere of the earth was acting as a funnel through which all the water and movable substance on the moon were coming to the earth. In every part of the heavens the lightning moved in continual waves and the thunder roared more dreadful than a fierce and ceaseless battle of artillery. While all the volcanoes on the earth belched forth liquid fire and smoke; the moon was enveloped in a mass of

* The idea that the bodies of these and other animals that are found frozen in the northern sea were overwhelmed while living is simply nonsense. They were killed by the poisoned atmosphere and then frozen.

steam and flame that blotted out the light of the sun through dense and massive clouds for many days and nights. And the water like a cataract besom swept and sunk all the deeper seas and lakes and as they sunk the plastic yielding rocks of high and northern lands were pushed above the waves, but the horrid vampire hung to the failing moon until it sucked all the movable substance of water, sand and precious gems off the burning body of our beautiful satellite and hurled them down on the deluged earth. When the meteoric skeleton of the comet stole away as an unseen ghost, the moon's face was burnt as dry as gasless coke. Much life of every kind upon the earth had been destroyed. The great continent of Australia had suffered most; save on its northern end no animal life had been preserved. Much of its surface had been scooped up by rushing waves and hurled to other parts of the globe.

The gradual encroachment of the rising tide upon the land gave fitting chance to all with knowing sense to escape to highest grounds. Much life was thus preserved. The rising land above the sinking wave, was counterpoised in weight by the heavy seas. The land which had been tenanted by the privemal man was favored much, but on the far outstretching beach too distant from the mountain range or elevated lands, the loss of life was great. But this deluge with all the phenomena celestial and terrestrial that accompanied it was observed by man in his low estate. The awfulness of its dimensions and the terribleness of its character made such an indelible impression on the infantile brain of the human inhabitants of the earth, that they transmitted the observation as a blood inheritance to their posterity. In time several local floods destroyed some life and did great damage on the parts affected. It is questionable if a human being exists to-day whose mentality is not defective who could behold that sight and live. Prior to the deluge, the earth had through natural revolutions and vast ages of reconstruction, each of which contained elements foreign to those that had preceded it, overcome the power of the sun to preserve an atmosphere all over the earth throughout the year, above the freezing point which had advanced to twenty degrees from the poles. When it had attained that condition, the great volume of foreign water containing all the haloids, was cast upon the earth. The sun's rays had orig-

inally combined with all these elements to produce a cold temperature of the atmosphere at localities where the heating property of the sun's rays was diminished to a negative quality. Light and heat are the positive qualities of the sun's rays. Cold and darkness are the opposites of light and heat. When the electric substance contained in the sun's rays manifesting light and heat, strikes the earth, its warm and illuminated side, being flooded with light and heat, becomes the positive pole of the earth, the dark and cold regions of the earth immediately attract the electric substance to the centers of cold and darkness where it combines with their elements and assumes a negative quality and power. As only a small band of the earth was receiving the vertical rays of the sun, and a number of barriers existed preventing the flow of water that was warmed by the rays of the sun from rushing in streams to the cold and dark regions of the earth to warm the water and atmosphere, the negative power exercised by darkness, water and its constituents, combined with the electric substance of the sun's rays distributed to the dark and cold regions of the earth, so much overbalanced the power exercised by the vertical rays of the sun, that the earth was soon covered with a mantle of ice nearly to the lines of the tropics.

After the geographical limits or the ice range had been established, evaporation within the limits of the sun's heating power dried up the saturated lands and the shallow lakes and seas. A portion of the vapor was carried to the north and south by favoring winds, and fell as crystals white upon the rock of ice to freeze and rear it mountain high. At length the weight of ice at the poles began to effect the equipoise of the earth. The continual agitation of the waters of the southern sea, prevented it from congealing in solid mass, and hence the north having no deep sea near the polar circle in solid mass congealed. And so the north outweighing the south in all substance, became top heavy and began to bend toward or from the sun. As the north pole slowly bent toward the sun, the water liberated along the Pacific and the rivers flowing into it from Asia and America, poured down toward the equator. The heat which had been imparted to the water south of the equator, through all the time of the ice formation, before the north pole had begun to bend, did not entirely desert it as the

body of water now being heated while the north pole tilted toward the sunset new currents in motion forcing the newly heated water south, keeping the water in the broken continent from freezing and preventing the massing ice in the southern hemisphere from weighing more than the ice and water in the north before the north pole had bent far enough toward the sun to melt the ice up to the arctic circle. Except the water that flowed into the Pacific, none of the water that had been liberated while the north pole was bending toward the sun on its first movement in that direction, had been carried south of the equator. Slowly the north pole kept bending toward the sun, and when the ice had melted nearly to the polar circle the massed ice in the southern hemisphere had overbalanced the weight of substance in the north, and the axis of the earth began to bend the other way.

The south pole now bending the first time toward the sun, eventually broke up the massive ice formation of the south. Many years after the poles began to bend, the vertical rays of the sun had extended to thirty degrees north and south latitude. At this time the ice had melted nearly to the poles. After this, the swing of the axis gradually decreased yearly until it reached nearly at its present movement, the central sea south of the British Islands and Newfoundland, and north of the broad isthmus joining Africa and Brazil, cut through the lime strata near the bottom of the sea, the isthmus sunk and broke in fragments which were pushed by the force of the rushing southern sea toward the north. And at the same time the central sea forced a passage near the eastern border of Newfoundland. The southern sea now rushing impetuously toward the north smashed the ice in the northern sea, and these on the surface of a great tidal wave broke through the land joining America to Asia and as it swept southward it buried the Aleutian mountains beneath the sea.

After many years had elapsed, an inland sea that spread over a large district of southeastern Europe and western Asia, the Black sea being a part of its southwestern boundary, the water of this part of the great sea eating into the lime strata near the bottom of the sea, finally reached the basin of the old volcanic range of mountains that connected Asia Minor with Europe. When this event occurred, the furnace of the volcano

boiled the water into steam which filling all the space below too full and finding insufficient vent at the old mouth of the volcano for the stream compressed, it tore the mount asunder and opened the Bosphorus gap of the great sea to empty into the Mediterranean. This deluged Asia Minor and the Grecian Archipelago, inundating all the coast of the greater sea and as the swelling waves rushed on they choked the gates of rocky Gibraltar. A vast area by the cutting of the outlet for the inland sea was drained and dried for fitting use of man and beast. The revolution of the axis of the earth from one spring equinox to another, consumed long periods of time in the beginning. The first revolution the longest period. The second revolution consumed much less time. The third revolution consumed very much less time than the second.* The equilibrium of the forces in operation on the earth at that time was nearly established. While these revolutions were progressing, the barriers that were holding the seas apart, and preventing the flow of warm water from the equator to both the poles were gradually breaking down. When all of these barriers were swept away, the currents of warm water were of inestimable value in the final dissolution of the ice formation. Through the power exercised by these currents, and the evaporation caused by the sun's rays, the land was drained and dried leaving salt and other substances where the water had lodged, or where they had been whirled, deposited, or drifted. The water having been drained off the land except in deep cavities where a few inland seas and lakes still remain, all the water on the earth with these exceptions, being free to flow through one great ocean without a substantial barrier to intercept its continual movement; the earth thus having attained a tilting motion still continues it through the operation of the same forces that originally started it.

All the water in the great ocean being free to move now to the north and south poles, alternately, the weight of the substance at one pole continues to overbalance the weight of the substance at the other pole semi-annually, thereby preserving the tilting movement of the earth. As the congealed

* This would account for the two or three minor ice epochs, as the weight of all substance at each pole had to overbalance the weight at the other before the earth began to tilt the other way.

water in the southern hemisphere is set free in less time than in the northern hemisphere, the balance of the substance of the earth which occurs in March and September of each year is recovered in less time by the southern hemisphere than it is by the northern hemisphere.* After the deluge, a large part of the desert of Sahara was an inland sea. On other deserts where any of the land was low, shallow lakes existed. All depressions of the earth were filled with water. When the sun's rays through evaporation had dried these depressions up, deposits of salt and sand were left where these lakes and inland seas had been. The eating into the lime strata through fissures under the ocean and inland seas or lakes, caused much volcanic action. Through such means continual upheaval, earthquakes, and subsidence in many parts of the earth still prevail.

During the long period that the ice had been accumulating at the north and south, all the vegetable species had changed its old color from red and white to green, in consequence of the large amount of chlorine and other gases that had been deposited on the earth in the deluge water. And by these an energy that had not existed was infused into the lungs of all warm blooded animals. During the first ice period, or the lifetime of those who had witnessed the deluge, the people tried to live some distance from the sea on the banks of rivers near the sea. But soon the seashores began to feel the swarming feet of the offsprings of the ape again. The branch of the chimpanzee family that had come north of the equator before the deluge, continued its march toward the north during the ice period. Eventually they arrived on a southern tributary of the Nile, they then followed that stream until they finally came farther north than the ancient boundary of Ethiopia. The offsprings of the gibbon that had got as far north as Mecca, continued their march up along the eastern fork of the Red sea into the valley of the Dead sea after the deluge. The branch of the gibbon family which advanced first and had arrived on the shore of the Mediterranean, wandered along the southern shores of that sea and some of them crossed the isthmus connecting Africa

* The time will never come unless the amount of water on the earth should be increased or decreased, that the northern hemisphere will be farther from the sun in winter than it is in summer. For such a thing to occur the northern hemisphere would have to sink and the southern hemisphere rise.

with Brazil. And when the north pole began to bend toward the sun, most of those who were wandering along the south shore of the sea, crossed the narrow strait and wandered up toward the north along the Atlantic until they came to the great arm of land that reached out from the north of France to Newfoundland, wandering out, along the sea, one tribe or more of this branch, crossed to North America and continued their march until they found themselves on the northern side of Lake Superior.

A large part of this branch of the gibbons which did not cross the Nile when the north pole began to bend toward the sun wandered along the eastern end of the Mediterranean. Finally they wandered along the northern shore of this sea and up the Atlantic as the first advance guard had done, and over on the cross-shaped country stretching into the sea. This country reached from the isthmus connecting Africa with Brazil, to Iceland, and from the north of France to North America. When the south pole was bending to the sun, man throughout all cold regions began to clothe himself with the skins of animals. Those whom we left in the valley of the Dead Sea following the sun, began to fight their way to the north, but they soon came in contact with herbivorous animals and gradually began to use them. Those whom we left on the banks of the Indus, after fighting their way up that river, reached the mountain passes, and soon beheld herds and flocks of sheep and cattle of every kind. The manner in which those people became sun worshippers is graphically described in an early chapter of the book. As the sun, moon and stars were believed to be persons, attributing to them personal characteristics and powers, so the sun which had been Sat, Saturn and Satan, as an old bad demon, was now given the name of sky father, embracing the names of Zeus Petri and (Jupiter). The most primitive people had called the moon ma, because the moon was supposed to be as useful to all the people as the mother is to her child. The men having been compelled by force of the circumstances that surrounded them while they were fighting their way up the river Indus in the forests, being the defenders and feeders of the family, had become indispensably useful. It being now known to all that the sun was much more useful to them than the moon, the sun being the only

natural object that seemed to compare in usefulness favorable with the male parent, it was called the sky father.

The admiration, love, praise and expressions of gratitude which had formerly been bestowed upon the moon, were now devoted to the sun. The adoption of the new religion subordinated the will of the woman to the will of the man and gave him power to rule her for the purpose of knowing that he would be the father of the children that she might become the mother of. This was the first great change in the social phenomena. The change had been made before the new religious system had been adopted, but it did not become a civil and religious rule until the chief and seer of the tribe had so decreed. Having become the acknowledged rule of one tribe, it soon spread to most of the tribes of mankind through intercourse of the chiefs and seers of one nation with the chiefs and seers of another. Most of the customs, maxims and rites that had been established during the long period in which moon worship prevailed, were still observed by the sun worshippers. No rite had been abolished, but in some cases a new form was substituted for the old manner of observing the rite. The ice period that followed after the deluge, produced at the beginning a great change in the atmosphere all over the earth. This atmospheric change soon convinced primitive man that the sun was more useful to him than the moon. The ancient man having forgotten that he came down out of the trees, believed rightly that every living thing came up originally out of the water. When man arrived at that condition of mentality which caused him to think of things historically, he traced his ancestors back to the sea. But the most primitive men were no historians. They worshipped the moon because they believed, notwithstanding they knew it was very limited in power, that it was the most useful object in nature to them. Its first appearance was hailed with acclamations of joy. When it had arrived at maturity as their sky Ma, they watched it with great happiness, and when it was disappearing they kissed their hands to it as to a benevolent friend leaving them. They expressed feelings of sorrow when it was growing old and small. When it disappeared from their view altogether, their sorrow was such as one feels for a friend who had been laid in the tomb or grave. When it was eclipsed by the shadow of the earth

they were excited beyond any measure of description with horror. When clouds obscured it, they were angry with the clouds and spit at them in a spiteful manner.

Regarding the moon as their sky Ma, a person, they tried to follow her as an exemplar. Believing that she was reborn by going into a cave in the sky when she was obscured by rays of the sun; they went into caves and were reborn. Rebirth or being born again, has ever since been the first religious rite that all religious sects have considered essential. They believed that every thing that appeared to them in dreams was absolutely true. In their dreams they saw giants, pygmies and animals in shapes unnatural. When they saw in their caves shapes of things that had nearly the appearance of men and beasts, they imagined that men and beasts had been turned into stone. When they found a white clay they used it to paint their bodies white like the moon. This garment first clothed them when they arrived at the age or time of maturity. It was a religious rite. Large sea shells were struck with a stone hammer to make a noise for the purpose of driving the dragon away from the moon when an eclipse occurred. A weed like our milk weed somewhat, was discovered. They called it the moon plant. Milk oozed from the stalk when it was mature. The milk of this weed was intoxicating. When they drank it they often imagined that they were communing with their dead relatives and friends. When they buried their friends they put in the grave any implement they used while living and something to eat. They visited the grave sometimes, put eatables on the grave and frequently communed with the dead especially when they had been sucking the juice out of the moon plant. Everything that they believed was helpful to them was considered good, all other things were bad. All their customs, rites and beliefs were part of their religion. The sun worshippers received all these things from their ancestors naturally as a heritage from the dead. The sun did not go through such changes as the moon. It arose out of the water and went down into the water, they believed, therefore it was reborn every morning. Immersion or baptism was substituted for going into the cave in order to be reborn. The sun being red when seen best at evening and in the morning, the young men and women were painted red. Afterwards there was added to this at midsummer,

on the part of the men, a test of physical strength. On a certain occasion a man was hunting for food for the family and after putting several arrows into the body of a wild hog he finally killed it. It had been a hard fight and he talked about it after. At that time his wife had brought him a young son, and in a few days the babe's face began to look something like a pig's face. This circumstance soon convinced many people that the pig's shade for spite or to get satisfaction, entered the body of the child. Now it was deemed good policy for hunters to stay in bed for about ten days, and to refrain from killing animals until the new born child's features appeared human in every respect. This custom spread throughout the world and it was observed as strictly as any religious rite. When the sun had apparently gone south as far as it ever goes, at the winter solstice, it then appears to remain stationary for a couple of days. When this occurred, the old sun worshippers were afraid that it might not come back again. They then commenced to put up all kinds of prayers and petitions to the sun to induce it to come back again to the north.*

When the sun seemed to advance the first step toward them, they broke forth in acclamations of joy and happiness the same as their ancestors did when the new moon first appeared and the same as we do at Christmas. It was a universal belief that the shades of animals took possession of human bodies, and when one of them belched up wind from his stomach he usually said thank you animal believing that the animal who had taken possession of his body made its escape when he belched or eructed wind. While the animal shades had possession of their bodies, they believed that these animals knew everything wrong that they did, so in order to induce these animal's shades to leave them they confessed their sins thinking that the animal who sometimes made them sick, would surely leave them and they would have no more trouble. This is why people commenced to confess their sins, but it became a religious custom and some sects have not abandoned it up to the present day. After this body of hunters had gained the highlands with their wives and children, they soon began to live on the milk and flesh of cows, goats, sheep and cattle. When those people

* This custom was observed by the Jews.

arrived there, the Caspian sea was divided by a low spur of the Caucasus mountains. As the river Volga emptied into the sea of Azof at that time this spur of the Caucasus was used as a path or highway in after years for several tribes to migrate to countries west and southwest of the Caspian, but peace and prosperity reigned for several generations.

During the very primitive ages there were men and women who were naturally qualified to take some thought about the moon and stars. These were called seers and medicine men and women. By constant watching, they had traced the path of the moon from year to year, through the stars. Eventually they divided the stars into groups as the moon each night reached group after group in its course through the firmament. In dividing the groups, the shapes of animals that the groups were thought to most resemble were given to them. Afterwards, when they wandered to other regions of the earth, the animals that attracted their attention most for some reason were given to the groups. The seers now having a greater opportunity to view the heavens than ever before, through more leisure and greater elevation of land, they employed themselves in studying every part of the heavens assiduously. Their fathers named the host of heaven through countless nights in times gone by, and stored on memory's tablet are the beastly names they gave them. Each child when born received the name of the beast the father saw first when the child was born. But to remodel the style of the hunter's thought and way, to the shepherd's life and view, the seer was called who thus declared "The child should be named for the stars that are highest above when the child is born. In the zenith you will see if it comes in the night and I will tell what it is if it is born any time after the stars disappear." So the custom was changed to a much better mode of naming the children of the sun. Watching their cattle as they moved along to better lands for grazing in the west, they eventually found themselves near the Aral sea. A young shepherdess while watching her sheep, saw a pig rooting up the ground in the early spring and during the summer a patch of tall grass grew on a part of the ground that the pig had rooted up. This grass had nice ears on it when it was full grown, and when the ears were ripe she saw the birds pulling at them, so she went over and plucked an ear

off one of the stalks and finding that the seeds tasted good she cut the stalks down and carried them to the hut she slept in. She told to her father the story of the pig rooting up the ground and the tall grass growing where the pig had been rooting. Her father tasted the seed and thought that a lot of them would make good food. So they got all of the seeds out of the ears and saved them to plant early in the following spring. Her father dug up enough soil, not very deep, when the frost was out of the ground and planted the seed. The young virgin whose name was changed as it passed from one language to another until it at last became widely known as Ceres, watched the grass as it grew. When it was ripe her father cut it down, and this time they had quite a large quantity of seed.

Ceres put some of the dry seed on a flat stone, and with a small stone in her hand she ground the seed into flour. She then built a little fire and put the flat stone on the fire, and while the stone was getting hot she mixed the flour with some milk and made a little pan cake and baked it on the hot stone. She and her father ate the pancake and they found it so palatable that they saved all the rest of the seed for planting in the following spring. Her father's name was Bootes,* he was a strong and brave man. He had killed a great bear in his youth that every one feared. When the spring came around again, he thought it would be too much of a job to dig enough ground to plant all their seed, so he made a wooden plow and hitched a yoke of oxen he used in drawing loads to the plow. After the ground was plowed he sowed the seed, and he and the oxen trampled the seed down so that it was covered with a thin coat of soil. When it grew up they had a large and splendid patch of barley, and when the grain was ripe for cutting and the gentle breeze of autumn was floating over the field of barley the beautiful golden tinted ears were seen to shimmer in undulating movement like the ocean's waves. This field of barley they called their garden. The faculty of comparison was very strong in primitive man. When two things looked nearly alike, the name of the older thing was applied to that which resembled it. After the sun had disappeared in the evening from the view of those who were watching the garden of barley,

* Bootes is the present name. What the man's name was originally we don't know, but it is likely that he was the first man constellated.

turning their eyes to the west they saw a shimmering light gliding up higher and higher in the western sky, which was caused by the reflection of the sun's rays falling on the Atlantic ocean. This beautiful scene they named a garden as it seemed to look like their own garden of barley, and they called it the garden of the west. The killing of the dangerous bear by Bootes, his invention of the plow and a number of other useful things he did raised him so much in the estimation of the people that when he died, the cluster of stars which had been known as the barking dog, under which he was born, lost its animal name and was ever after his death called the stars of Bootes. And under the constellation of Bootes, there is a cluster of stars which originally had an animal name. When Ceres, the virgin, died because her life had been so useful to the human family, this cluster of stars by common consent lost its animal name and was ever after called the stars of The Virgin. The sun being an exemplar to his children his course through the sky from new moon to new moon was noted.

By the tilting movement of the earth the north and south poles alternately inclined toward the sun. This movement produced summer and winter in the north and south each year. From the beginning of vegetable growth until vegetable growth ceased each year, occupied about seven moons. At the full moon of each month votive offerings were presented to the sun. This had been one of the customs of the moon worshippers. They offered such things as the earth produced. Things that were useful to themselves and their domesticated animals. In the first moon eggs and lentils were offered. In the second such early vegetables as the earth produced. In third, blossoms and flowers. In the fourth barley ears and early fruit. In the fifth, pancakes and fruit juice. The sixth was the great harvest festival of late fruit and all other things that the earth produced. In the seventh month the grass had been cropped close to the earth by the cattle, and there was nothing left for them to feed upon but thorn bushes and thistles.* All votive offerings were twined or wreathed in the shape of a crown. The sun now sinking into the region of darkness was

* When sun worship was succeeded by personifications of the sun in the ritual the personification was crowned with thorns.

crowned with thorns and thistles. Then came wreaths of barley straw sprinkled with milk. This straw was piled up at the end of a long shed built for sheltering lambs and kids. The kids and lambs fed on this principally when they were born at any time during the winter, when their mothers had an insufficient supply of milk to feed them. The cattle fed on it also, when the snow was too deep to be removed by their hoofs in searching for grass. This long shed was put up by the seers in the extreme summer quarter of the heavens. It is called the stable of Argus. When the winter solstice arrived, their wreath was made of evergreens. These evergreens being the only vegetable substance alive continued to be their votive offering until the spring opened.

When they invented sand glasses, which recorded the hours of day and night, they found that the noted points on the sun dials agreed with the sand glasses in determining that at both points the days and nights were of equal length. These were then called the equinoctial points. From these two points of the sun's course in the heavens a line was established. Afterwards when it was known by the seers that the sun was not a god, and a more elaborate system of religion was organized allegorizing the sun, the man or supposed man who personified the sun was said to be crossified in September when the sun crossed the equinoctial line. Sun and moon worship had been merged a long time before the age of allegory.

We are now thousands of years away from our great people living near the Caspian sea; let us get back to them. With them it was an age of thought and invention. They had increased in number and were cultivating the light soil near the Caspian sea. Their empire reached east to Tibet, north to the river Obi, and west and south to western Europe and Iran. Their boats now cross the Caspian sea and also the Aral. All over the land meteoric iron had been discovered but it was too hard to utilize much of it for any purpose. In following their cattle and looking out for good pasture land for all seasons of the year, a young chief had extended his investigations as far north as the Ural mountains. Stone had been used for arrow and spear heads, and for knives and some other implements. They were continually on the lookout for something better than stone for such purposes. The young chief referred

to, on one of his tours to the north, had discovered at the base of the Ural mountains, some large pieces of magnetic iron. He hammered these pieces with his stone hammer into proper shape for a few arrow heads and knives. He had boats that he used on the rivers and near the land on the sea. One day while he was moving around in his boat on the sea, an arrow slipped out of the holder falling into the water the head toward the south. The head of the arrow immediately swung around toward the north. This action of the arrow caused him to replace the arrow in the water for the purpose of seeing if it would perform the same act again. Seeing that it did, he tried it several times with the same result. He then tried all of his arrows and found that those which had iron heads acted the same as the first, and those with stone heads remained quiet in the position in which he placed them in the water. When he got to the camp of the tribe, he called the attention of the seer of the tribe to the action of the arrows. The seer was an elderly man and quite a good astronomer. He experimented with one of the arrows and then compared it with an astronomical instrument that pointed to the stars around which all the other stars seemed to revolve. He saw that the arrow head and staff compared with the pointer of his instrument as near as possible.

At that time the north pole of the earth was not permanently established. The young chief now went to the place where he had found the iron and gathered up every bit of it that he could find. The arrow he had given to the seer was left with him so that he could call the attention of the other seers to the matter. It was finally agreed by them that this discovery was a thing of so much importance that it should be kept a secret from the common people. For official use a reed was cut in two pieces, the hollow part of the pieces was cleansed out and filled with air blown into the pieces by the mouth of a person and then plugged up at each end. At the end of one piece a small piece of the iron was placed where it could not be seen.* The other piece of the reed was fastened at the centre as a crossbar to denote east and west. A vase called a cup, was then filled with water and the cross was placed in the water to float. The rim of the cup was then marked

* This was the reed and fire that the great Titan stole from heaven.

to indicate the degrees of departure from the cardinal points. A long time after this discovery, in the age of fire, the cup containing the cross was placed up in heaven on the back of the Hydra near the point where the equinoctial crosses the equinoctial colure and the earth's orbit.* That cup contained the knowledge of the gods. Hercules used it in one of his voyages. As this arrow seemed to contain intelligence and life, the star to which it pointed was called the tree of life.

Thought or meditation was the most important part of the education of every seer. It was inculcated for the purpose of helping the inventive faculties, and for ascertaining the cause of certain phenomena which they did not understand, and to arrive at the truth as near as possible about everything. This was a high and holy aspiration. If you wonder at the mighty things those people with small skulls did who were so simple, ignorant and superstitious in many respects, look at the work of ants, bees, beavers and other animals and insects. One of those seers meditating on what his eyes beheld, having a perfect knowledge of all the imagined truths taught by the most learned and respected seers of his community, had just discovered a new and great truth in his mind. Having witnessed on many occasions a glowing red appearance in the eastern sky some time before sunrise, and having seen the same fiery glowing red color of the western sky when the sun had set, and then on his lofty perch on the plain of Ust-Urt looking toward the north on a clear moonless night, he witnessed the electric display so often seen even lower than our own latitude. As he meditated on what he saw the sun being below the horizon when he had witnessed all these lights, he concluded that these lights were the tops of blazes from a great fire that was behind the earth. He made a great discovery. The fire behind the earth became the fountain of life and heat. The sun and all the other orbs of light received and renewed their fires from this blazing fire. It was eventually called the hearth of the universe. Although it was an idea based on ignorance of fact, it became the supreme god from which all the other lights in heaven emanated. This idea spread through the greater part of the earth. The family hearth in every habitation symbolized that fire or the hearth of the universe. The ceaseless fires on every

* This is called the cup of Media.

altar also symbolized that fire. Fire became a sacred element and it was preserved and protected in temples and all the habitations of men, but yet the great host of humanity still worshipped the sun and moon.

The development of this idea produced an ambitious desire among the great seers of the world to get as complete a knowledge of the heavens as possible. The result was that in time they discovered that the sun, moon, and stars, and the earth revolved around the hearth of the universe, in addition it was called the central fire. Having a new supreme god a new religious system must be established. The most important rite of both moon and sun worship was rebirth. To be a son or daughter of either the moon or sun it was necessary to be born again according to the customs of both religions. While the applicant for initiation into the mysteries of the new society might conform to the customs of the older systems in the matter of rebirth, it was necessary now for a son or daughter of the new supreme god, to pass through fire in order to be reborn. All along at the head of every tribe there was the chief, now a number of the seers met in a private council, several of them had private confabs with each other on the matter they were going to talk about. Their argument was that as they possessed most of the knowledge about things in general, especially the celestial knowledge, that in place of occupying the second place in the body politic, they ought to rank first. They drew up a code of rules dividing all the people into four classes, but they kept this part of the plot to themselves. The only thing they made public was, that as they possessed more knowledge than the chiefs or any one else, they ought to have the power of issuing all decrees and of being subject only to their own rules and regulations.

As the great body of the people had a superstitious respect for the seers their plot was practically successful. At the northern end of the Caspian sea, there were three brothers each of whom was a chief. Their names were At, Er and Brit. At had many boats moored on the northern end of the Caspian sea. He carried on considerable trade with the people on the eastern side of the sea with his boats. When the first decree was issued by the seers he made up his mind to rebel against it at once. The seers on the northern side of the sea had not

been consulted. At being a man of great intelligence for the time, he united all the people on the northern and western sides in his cause. Preparations now commenced for a clash of arms. On the eastern side of the sea the people outnumbered those on the northern and western side ten to one at least. The seers now organized a large party of young men to make a quick tour around the north end of the sea on horseback for the purpose of driving all the sheep and cattle around to their side. In the eastern part of Europe at that time many of the beasts of prey that had been driven out of central Asia had been making that part of the world their home, this fact kept the young men in continual warfare with these animals. The spear and bow and arrow had entirely taken the place of clubs and stones. One of At's boatmen had seen the young men on parade, and learned their object. At now got busy and soon had a small army of picked men under his own command ready to receive the horsemen. In place of surprising At he surprised them. He had his horsemen armed with spears while the men on foot were well practised archers. It was no battle, the archers were in the front line and the horsemen were in the rear. The first volley of arrows threw the seer's company of horsemen into disorder, At and his company of horsemen followed them as far as he thought it was judicious. It was a jovial party that returned to their camp that night, They celebrated their victory until sunrise on the following morning. In a few days a small fleet under the command of At sailed across the Caspian for the main purpose of securing some barley but when they arrived on the other side they ascertained from some friends who intended to join them, that preparations were making on a large scale to organize a great army to suppress the rebellion. At advised his friends to get as many chiefs as they could to join them and to secure barley and other kinds of provisions, arms, their families and friends, and cattle, do their work expeditiously and he would march with every man he could arm to their assistance. If they could induce a large enough number to join them they would unite their forces and attack the seer's army and surely defeat it. At returned but left a few spies in good boats to watch the enemy and communicate with their friends.

The dissension among the people on the eastern side of the sea did not assume a very grave character as only three chiefs advanced in years, and seven young ones, joined the forces of rebellion. These were the only ones who could secure most of the members of their tribes to act against the seers. However, they were brave men and they went out defiantly with all their goods and marched around the northern end of the Caspian sea. But the seers gave them warning that if they joined the enemies of their gods that they would surely destroy them. When all the rebellious chiefs had come together to discuss the situation that confronted them, they finally resolved that it would be foolish for so small an army as they could muster, to attempt to overcome the great army that the seers were organizing.* It was in our month of May that they built their last fires to propitiate the supreme god for guidance and fortune. All the omens prophesied success in the enterprise they were directed to undertake, to reach the golden land of the sun in the west. They resolved also to commemorate their last hearth fire forever if fortune smiled on them in the country which would become their final home. This rebellion was the rebellion in heaven referred to in the cosmogies of the most ancient people who had written documents. At is Lucifer, who was the wisest and brightest ornament of that ancient society. The legends of many nations which had no knowledge of where they came from originally, got their idea of a promised land from the legend referring to the oracle promising a home in a fertile land to At and his brethren.

We will continue the story of At and his companions at the north end of the Caspian sea. Their boats were placed on carts for oxen to draw them. All their tents and other property were fastened on the backs of cattle, asses and mules. Taking up the march toward the setting sun, day after day they continued without stopping, crossing all rivers and streams at most convenient places till they found themselves on the beach of the Baltic sea. The shell fish of the Caspian sea had become too poor to make good food, but now they found a sea that had a great supply of fine shell fish. This circum-

* Finding that their attempt to elevate themselves was the cause of much strife among those who did not rebel, they abandoned their demand until they had come into India.

stance prevented the further progress of the great body of the people for some time as the old appetite for shell fish returned, but At and a large delegation well armed, with plenty of provisions went on a tour of inspection. After traveling on horseback out on the great arm of land in the western sea described in another part of this history heretofore, they returned to the Baltic and began to prepare for a final settlement of the people in the country last referred to. The people living in this country were the offsprings of the gibbon which had first wandered along the beach. Some of the mixed brood of the chimpanzee and gibbon that had wandered all along the southern shore of the Mediterranean, had crossed the straits and were occupying a part of the country. The original inhabitants being scattered mostly along the sea shore could only make a poor resistance to the new comers. The country was naturally divided into three grand sections; between each a low stretch of meadow land. The first connected by one of the valleys with the north of France. This section or country fell by lot to Brit. The second division fell to Er. The third and largest division fell to At. The ten chiefs who joined At's rebellion, were each made a governor of one of the ten sections or principalities that the country was divided into. A great highway was cut from the seat of government of Atland, through Erland, to the site of the present city of London. This was Brit's capital but the road continued through the north of France and up to the Baltic sea. In time tin was discovered in Brit's land, and when it was used in other places it was called Brit's tin, from which the name of Britain is derived. After all the shallow seas and lakes in every part of the world had been dried up through evaporation, and many lands had sunk and risen through volcanic action, the evaporated water was added to the ocean, the valleys between France, Britain, Erland and Atland through these forces the valleys sunk beneath the seas thus dividing them into separate islands. This had come to pass while At, who was king of Atland was still young. His country thus being separated from all the rest of the world, his genius for boat building now was developed to a degree that made him the wonder of the world. Using the compass or cross placed in a bowl or cup of water as it is represented on the back of the Hydra constellation, his ships, the first

that had ever been built on the earth, propelled by many oarsmen were soon navigating the sea that was named for him and his country. Atlan-tic or Atland sea. And Atlas mountains bordering on the sea. These are the names the people living at the trading ports on the Mediterranean gave to Atland, the Atlantic and the Atlas mountains. Every nation with which they had any commercial intercourse has preserved the names their ancestors applied to the people and to things belonging to them.

The Atlantians departed from their native country when it had arrived at its highest point of useful knowledge. When allegory took the place of honest ignorance, that moment man, the multitude, began to enter a wilderness out of which he has not returned; hence the power exercised over the minds of the lost, by the Grand Lama of Tibet and the Pope of Rome. When the first ship of Atland with a band of oarsmen on each side, their heads only observable, their oars like great arms dipping into the water, like a huge caterpillar moving near the sea shore too distant to be inspected, you have here the impression it made on the minds of the beholders, by the name they gave it. Briareus with his fifty heads, one hundred eyes and as many arms. When the people on the shores of the great inland sea, had come into contact with this race of well fed men, whose labor and exercise had for years been the means of producing a race of tall and athletic men, they called those sailors Titans and Giants, because they were taller and stronger than the common races of mankind. As time advanced they traded at all the sea ports of the Atlantic and carried war into the Mediterranean, conquering the nations on both sides of that sea as far as Italy and Egypt.

Prior to this, they had secured territorial rights to land near the mouth of the Nile and planted a colony there. They also planted a large colony in Phoenicia, and possibly in Etruria. Being masters of the whole sea coast except the Athenian kingdom, they finally prepared a large fleet to attack the people of Athens along the whole coast line. The battle was waged for several days but in the end the Titans, as they were called, were defeated. There was a combustible called Greek fire which was used by the Athenians. It was thrown into the ships of the Atlantians. It was through the use of this com-

bustible that they were defeated. The making of it was a secret known only to a certain family. The commander of the Atlantian fleet did not intend to return home a defeated officer, and as he was a son of the reigning monarch he had power to act as he thought best in any contingency in the final accomplishment of the object of the expedition, so he retreated with what ships and men he had left, to Sidon where they had planted a colony, with the intention of discovering by any means possible the manner in which this combustible was made, so that he would be able in his next attack on the people of the Athenian state, to beat them with their own tools.

It seems that they were successful in the matter of finding out how Greek fire was made, but the first we have any knowledge of their use of it, was when one of their offsprings, Hannibal, used it in blowing up rocks, clearing a way for his elephants to cross the Alps.

After the fight between the Athenians and Atlantians had taken place, and before the report of it had reached Egypt, Sidon, or any distant point, the comet which had drenched the earth, which passes near us every thirty-three years, while moving through the atmosphere was thrown into great disorder, filling the heavens with a pyrotechnical display. This occurring near the time of the great battle between the Athenians and Titans, tradition, when all the knowledge of the facts was long forgotten, claimed the meteoric display as a battle of the gods. And when another people wandered over the north and saw the great boulders that the ice had dropped upon the land, and the stone implements the most ancient people used while living there, these were clear proofs that Jupiter and his followers and Saturn and the Titans used those boulders and man-made implements in their war. And the huge skeletons of whales with the hole in the center of the head which the whale used to cast the water up that came into its mouth, the eyes too small to be seen, this hole was the one eye of the mythical cyclop. The skeletons of other huge animals dropped by the melting ice were the skeletons of the great Titans who fought against Jupiter and his friends. This battle, by mixing it with the rebellion of At was the war in heaven in which Jupiter and Lucifer were such prominent actors. In their communication with people of all nations, it occurred to their soldiers

and sea-men as it always does to the same classes even at the present day, that these men having close communication with women, many of whom were unclean, the most virulent contagious disease known to man was the result. To prevent and render their men immune in their relations with the women of other nations, they found it necessary at last, on account of the spreading of the disease among the people at home, to circumcise all the male children a short time after their birth. This custom through their introduction of it in their colonies along the Mediterranean, spread throughout a large part of Asia and Africa. A long time before the events referring to their trading with the people in southern Europe, Asia and Africa; they discovered Indians near the mouth of the Mississippi river. These Indians had copper ornaments and other things. The Indians informed them that the copper came from the north. These Indians were the offsprings of the tribes that crossed over to North America when the offsprings of the gibbon first passed along the beach of England, Ireland and Atland.

They continued their march to the northern side of Lake Superior and after remaining there a long time they eventually made their way down the Mississippi to the place the sailors of Atland found them. Those sailors of Atland when they returned home with some of the copper, a large fleet was constructed with oars, and taking some of the Indians with them they pulled up the river Mississippi until they found the mines where the copper was taken from. It took a long time to find the mines and by many years of labor and toil the mines were worked. Now fusing the tin of Atland, which they had used, with the ore of copper, they produced bronze implements, vases and all kinds of arms and other things that metal can be used for. With these they enriched themselves by trade with the world known to them, in gold, silver and the choicest work of hands. When they were near the top of wealth, glory and knowledge, sacred and profane, an army comprised of their princes of wealth and refinement, emigrated to the rich valley of the Nile where some of their ancestors had a settlement. The land was in possession of the sons of the gibbon and the chimpanzee. They were cultivating the soil and using animals that came from the former home of the ancestors of the At-

lantians. These princes of wealth secured a large territorial domain from the men who possessed the land, and added to their numbers yearly from their father land, establishing a kingdom which soon became the greatest on earth. Much later some emigrants from Atland settled in Central America and Peru. In much later time an army from upper China, whose ancestors had never learned the theology of the gibbons, and therefore did not count their time by moons, but making months of twenty days of the sun, giving every day a name, crossed in boats along the Aleutian island and overthrew the government of Mexico. The power and glory the Atlantians attained was due to the little cross composed of two pieces of reed, in the upper end of one, unseen, was a small piece of magnetic iron. This cross floated in an open-mouthed vase filled with water. It was discovered in the age of fire. It was a gift from heaven. It pointed to the pole star, the tree of life in the midst of the garden of heaven. Through its magical power with the crossbar representing the equator it proved the rotundity of the earth. When the Aryans arrived on the shore of the Caspian sea, there were two seas, a northern and southern sea. A low ridge of the Caucasus mountains divided the seas. There was a highway along this low ridge from the eastern side of the Caspian sea, to the western and along the southern base of the Caucasus to the Black sea. The Aryans who first emigrated along the highway to the Black sea, built a city near the latter sea, called Colchis.

At that time the river Volga flowed into the sea of Azof and the Black sea was not connected with the Mediterranean, When the mouth of the Volga was turned into the Caspian, the low ridge of the Caucasus which divided the two seas was eventually buried by the great body of water pouring into the upper Caspian. Until that time, the highway remained open for the migration of Aryans to the south and southwest. The ancient Greeks migrated from Colchis around the southern side of the Black sea and entered Europe before Asia Minor was separated from Europe by the opening of the Bosphorus. When the story of Jason's voyage was written, the writer of the story had heard the traditions of his ancestors who came from Colchis. Transformations of every kind were believed in by the writer, that is, he believed that such things had occurred to

the knowledge of his ancestors who came from Colchis. When the Bosphorus was first opened, it was some time before the channel was cut by the force of the water deep and wide enough to prevent the overflow of the Black sea through the volume of water carried into it by the Volga.

In years of great snow and rain falls in the north at such times, the low lands of Greece were inundated. There are ancient traditions of these minor floods, as well as the deluge of Deucalion. When the people of many nations had become somewhat intelligent in a general way, having little faith in supernatural occurrences in their own place, the great respect they had for their ancestors came from the traditions or stories that were preserved in the memory of the old people relating to supernatural and impossible occurrences of every description. The occurrences were of such a wonderful character that the ancestors in whose days they occurred, or by whom many of the wonders were performed, were regarded as a race that was partly divine; and the reason that such occurrences were not observable in their own day was because the people had lost their divine character through sinfulness. And as in the olden time, every village with a little land attached to it for farms and shepherds, was a kingdom, the descendants of kings and princes were plenty, and every family of any importance, could trace its ancestors back to a king or prince. It was common in every family to keep a record of all their children from one generation to another. Some of these records were traced back to the time of the first ancestor of the family who was a god; that is a demigod. After him, the divine blood kept getting thinner and thinner until it was all lost either by common sin or mixing with blood that contained no part of the divine nature. As the imaginings of the most primitive races who did not know as much about the laws of nature as a cat, were believed to be truths infallible, by an intellectual race of people like the ancient Greeks, what should we think of the superstitious ignorance of the great mass of human beings who lived four thousand years ago?

But we have wandered far away from the Atlantians who had reached the pinnacle of greatness, glory, wealth and culture, throughout the world. There were earthquakes and volcanic eruptions at Atland. Some of the island sunk. The

great and rich fearing for their wealth and lives emigrated to Egypt where a colony had been planted as stated before. Then came the last great cataclysm burying all the land except a few mountains. In the same hour the Bosphorus was opened by volcanic action and the water of the Black sea rushing on inundated Greece and Asia Minor causing the famous deluge of Deucalion, as we have described before. There was a cave under a projecting rock near the ancient city of Heliopolis in Phrygia, called Plutonium, from which at all times emanated a dark vapor deadly to man and beast. It was called the mouth of hell at a later time. It was down through this cave or chasm that Pluto carried Proserpine. Deucalion noticed that when the water had subsided that a little stream was running into this chasm, and this circumstance led him to believe that all the water that poured in from the Black sea causing the flood had gone down into the chasm. There was a tradition that Deucalion built a temple near the chasm to commemorate the flood that had destroyed a large number of human beings in his own day, and that he established the custom of carrying sea water every year at the time the deluge occurred, and pouring the sea water into the chasm.

The aspiration to solve the mystery of creation and the phenomena of nature, claimed the attention still of all the seekers for truth. The principle on which man had from the beginning acknowledged a being superior to himself, was that the usefulness of that being to him could not be dispensed with. In their order the moon, stars, sun and fire had been and still were his good demons. He now advanced a step further. Meditating on all the bearings of this acknowledged axiom, the natural philosopher said "The sun, moon, stars and fire are gods because they are useful to man. Such being the acknowledged fact, rivers, mountains, seas and many other natural objects must be at least, lesser gods." This opinion was in time endorsed and a place was given to it in the theology of the seers. Every step taken in the search for truth, extended the vision and helped to widen the understanding of man. The thinker still meditating, with the knowledge he possessed, his legends lending a glimmer of the evolution of the gods, the thought came to him "May not each of the gods that man has been worshipping be only a special part of the one great

God, the whole universe including man?" As all the gods were intelligent beings in man's conception, throughout the whole earth, with no exception on the part of any tribe or race, this idea of god was not intelligible to the understanding of the great multitude, but the understanding of it by those who were educated outside of the priesthood, made it their business to inculcate the doctrine where it was possible to do so. As the mass of humanity worshipped only the gods they could see or feel, the teachers of the new doctrine were compelled to provide a symbol of the idea. This was done by making a wooden figure first and afterwards a stone was cut by a sculptor which represented a man with the legs and feet of a goat, the upper part represented man and the gods, physically and intellectually, and the legs and feet represented all animal life and that part of man's nature that is beastly.

The people of Greece were the first to develop this idea of God. Man being part of the divinity, was equal with the gods that had been worshipped. His physical and intellectual power in every respect manifested in a small degree the great physical and intellectual power manifest in the existence of the universe. And man being equal with the gods must acknowledge the equality of all men who are citizens of the state or nation, but in the abstract when applied to those who are not citizens. That was as far as they could go in a political sense. Therefore disavowing the claim of any one to rule by divine right, they established republics. The symbolizing of the ideal god, made in the image and likeness of man and beast, to represent the good and apparently savage proclivities of nature as a whole, became the foundation of a new civilization. All the fine arts sprung into existence as if created by the wand of a magician. Every great virtue was symbolized in stone in the image of a woman. The poet, philosopher, orator, painter, sculptor and mathematician, were emanations of the new god. The knowledge the people had of their own superiority over the rest of mankind, produced a spirit of patriotism and strategic greatness that has never been equaled in the history of mankind.

If this conception of god had been acceptable to the great human herd, who are led as a shepherd leads his sheep, the power of priestcraft would have been destroyed forever. But

the religious customs that the greater part of the human race had observed for thousands of years, had become a part of the life of nations. Rivers, mountains, and every natural object that man deemed useful to him, had become gods only inferior to the sun, moon, stars and fire. The sun and moon being the great objects or persons whose visible existence and life through their great usefulness to man had caused the establishment of most of the customs observed, could not under these circumstances be substituted by a stone image which was not intended to be an object of worship, but an object of wordy illustration. As all the religious customs were meaningless to the intelligent people who did not believe that the sun and moon were gods, the statue of Pan was intended to be used by the teacher as an illustration in a discourse or lecture. It was the discourse that they intended should substitute votive offerings, sacrifices and religious rites. As the priests were the official actors and beneficiaries of these religious customs and rites, it could not be expected that they would permit the herds to be induced to leave their shepherds whose position in society and whose emoluments were derived from their official direction and action in connection with all religious customs and rites. Under these circumstances the laymen who were the great philosophers of Greece, had to be very careful about saying anything that might be construed as a disbelief in the gods of the people.

When pantheism was first introduced, there was a man who was versed in all the knowledge of his age, the greatest physician that had ever lived. In his system of practice, he eschewed all the old methods of incantation, charms, exorcisms, and herbs that contained no medicinal properties. He discovered an antidote for the poison of serpents, that was one of the most important things that a physician could discover in the age in which he lived. All over the earth in the temperate and torrid zones, reptiles whose bite or sting was fatal to man and beast were very numerous. A cure for the bite of one of these venomous reptiles must have been very valuable and there is a tradition that Æsculapius did cure such bites in some way. This was one feature of his skill as a physician. The most essential thing for a physician to know is to know how to diagnose a case correctly, this is where the skill of Æsculapius

was famous. There were in his day people of great importance as there are in our own day, whose sickness is mostly of the imagination, nervous people are the victims in such cases. His treatment in cases of this kind was to give the patient some simple compound that every physician knew would help to correct any local disturbance, and while he had the patient in charge he talked him into the belief that he would be cured in a few days, as he really had no sickness other than that which came from his manner of living. In this way he inspired the depressed hope of the victim by eloquent language. In our day this method would be called hypnotism and suggestion, and that is what it was. Those who were opulent and those who held positions of dignity and honor, were his patients on account of his fame, and it was his skill in such cases that made him famous.

The fact probably that he was born under the constellation of the serpents, might be nothing more than a coincidence, from an astrological standpoint. The old star-gazers who first mapped out the heavens did not name the constellation Serpentarius because serpents are wise, for they are not wise in any respect. The phrase "As wise as serpents" was an Eden allegory. This constellation occupied the positions in the heavens which it now occupies before the allegory of the garden of Eden story was written. It is likely that Æsculapius was a physician of elder Greece, that is before the deucalion flood. In the constellation of Serpentarius there is a small cluster of four stars that resemble the Hyades, the solstitial colure passed through the equinoctial at that point. It was situated in the mid-heaven equi distant from the poles and midway between the vernal and autumnal equinoxes. In the allegory referred to, this was the tree of knowledge in the midst of the garden of Eden. That is the first fact, the second is where it says, "The serpent was more subtile than any beast of the field which the Lord God had made." This is where Æsculapius is referred to. Among people who believed in transformations there was a tradition that Æsculapius on more than one occasion had changed himself into a serpent. The great men who lived before histories were written, were supposed in the historic age to have been demi-gods, therefore Æsculapius was worshipped under the symbol of a serpent. In the excursions

of the Atlantians as far as Greece, they heard of the great physician, and adopted serpent worship as a part of their religion. We have evidence of this fact from the traditions of the Mandan Indians who are descendants of the vanguard of the gibbon offsprings, who crossed to North America before Europe was separated from America. The Mandan Indians and other tribes who are connected with them, have traditions of a race of men who worshipped a serpent and that these men went down into the ground to dig out copper. They went to the east and never came back again.

They have many other traditions about these snake worshippers and woodchuck and copper diggers. And that they dug so deep that they went down into the ground and never came up again. Some writers who hold an exalted position in the estimation of professional astronomers, imagine no doubt that they had dug very deep in astronomic lore but what has been stated here that the constellations of the Zodiac as well as the majority of the others were known, named and numbered long before Chaldea had any existence. The civilization that emanated from the Pantheistic conception of God can claim *Æsculapius* as its first physician. Notwithstanding that he was worshipped as a demi-god, there was nothing religious in his method of practice. Hippocrates was born and received the rudiments of his knowledge under the shadow of a temple dedicated to *Æsculapius* in the island of Cos.

The sect that built that temple emigrated from the home of *Æsculapius*, and if there had not been some member of the sect who was able to demonstrate the system and method of the great physician, Hippocrates would not have been a scientific doctor. After the offsprings of the gibbons had ascended the Indus to the mountains, the offsprings of the orang gradually took possession of the whole of India, and in time they filled all the land with their progeny. They also wandered along the shore of the Pacific until they could go no farther north without clothing. Shell fish in this part of the world must have been very plenty for ages as the ancient Chinese put their mouth down into the shell while eating for so great a period of time, that their habit of eating in this manner for so many years, produced that peculiar slanting shape of the eye that it will require many years of a changed habit of eating to destroy this

race feature of the Chinese. The offsprings of the gibbon that had remained near the north end of the Persian gulf began to ascend the Euphrates and Tigris where they soon began to domesticate all kinds of cattle that had been driven south during the glacial epoch. The same thing occurred to those who had ascended the valley of the Dead sea. In consequence of the great heat that then prevailed throughout all that region, the people did not give up moon worship until they reached the mountain ranges. In Arabia and in the valley of the Dead sea the system of sun worship that prevailed for a long time did not spring from a love of that great natural object. The sun had still nearly all the dread features of Saturn with these people, therefore in place of votive offerings which was the main feature of moon worship, they now propitiated the sun with sacrifices to try to make it more benignant than it was, but their votive offerings were still to the moon. All good actions were performed through fear of the Lord. But it was a long time before they gave up moon worship, even when they began to till the soil. In the course of time many of the young sun worshippers fell in love with the young maidens whose fathers were moon worshippers; and they married them. These marriages had occurred very frequently. The tradition of these marriages comes from the sun worshippers, who are called the sons of God. The maidens are the daughters of men, that is; the daughters of moon worshippers. It should have been written: "The sons of the sun saw the daughters of the moon that they were fair, and they took them wives of all which they chose." It was the sons of the shepherds who married the daughters of the tillers of the soil. These two professions had a very old prejudice against each other. The priests did not consider that vegetables, grain, and fruit, were as good as the meat of cattle, sheep or young lambs, we see that in the allegory of Cain and Abel. However in the most ancient traditions of western Asia at the north of the Persian gulf, we see that the mixture of these two professions through marriage was very common. This condition of things continued for a long time, but it seems that a time came when some tribes through obedience to their priests, or through the prejudice of a few tribes of shepherds against the farmers, that these tribes of shepherds ceased to associate with the farmers. These

shepherds were the forefathers of the Jews, the ancient literature of the Jewish people demonstrates the fact that they originally propitiated the malignant features of the sun or Saturn, under the name of El, which in time became Yahvah and Jehovah.

The greatest blessing that could fall to the lot of a half civilized people happened to the Jews when they were carried off to Babylonia. While their captivity lasted their priests had an opportunity to receive an education which they could never have got in Judea. There is one thing that the Jewish Bible is valuable for, it has preserved the names and localities of many places in western Asia that we cannot find elsewhere. There were many books of a similar kind that had a place in the great library that had been collected at Alexandria. The destruction of that library, was one of the greatest losses that mankind ever sustained. Therefore the preservation of this old book by the Jews from the general destruction of ancient literature, makes it a valuable classic, but those who hold that the words in this old book were dictated by the creator of the universe are doing exactly what some of the superficially educated writers of two thousand years ago did in writing their so-called histories. After the destruction of the Alexandrian library, the knowledge contained in the Assyrian, Chaldean and Egyptian histories, was lost to the world save such fragments of Sanchoniathon, Berosus, Manetho, and a few others that were scattered through the works of Christian writers principally. But the doubt that had existed for many years about the veracity of these old Pagan writers, is gradually being cleared up by the investigation of modern archeologists.

In an attempt to review the fragments of the history of Berosus, we will not go to any length, as the archeological work now being carried on among the ruins of Assyria, will reveal many of the great mysteries of Assyria and Chaldea. As the only thing that has puzzled the students of Berosus is his chronologies, we might remark that it is probable that his Christian interpreters have not correctly quoted his figures regarding the ages of the ten antediluvian kings, and some of those who were the successors of Onnes. The Jewish Bible chronology of the ten ancient kings of Assyria, was obtained by the Jewish priests during their captivity, from the priests of Assyria, when all of the libraries were in a perfect condi-

tion. And as the age of all things at that time was reckoned by the moon those antediluvian kings did not on the average live to the age of seventy years. When you note the difference between twenty-seven and three hundred and sixty-five days, you can see that the antediluvians did not live to so very great an age after all. But it is evident that Berosus, used the oldest style of reckoning time in computing the ages of the ten ancients and some others. The oldest style of reckoning time was by the increasing and decreasing moon. Each of these was a year* so that every moon was reckoned as two years. It seems that it was the oldest style that Berosus applied to the ancients.

There was another style that some shepherd tribes used for a short time. In this, the heavens were divided into four equal parts, commencing when the sun entered the first point of the constellation of the ram. Three months constituted the year. The system that some of the agriculturalists first used, was the division of the year into two parts, summer and winter, each constituting a year. The fact is, that very few men who held positions of responsibility in ancient times, reached the age of seventy years. It is now understood that Sanchoniathon lived about twelve hundred years before our era. Sanchoniathon states, according to some of the fragments we have of his history, that Phoenicia, was founded by a son of Autochthon. Plato says, Autochthon or some such name was one of the kings of Atland. He calls Atland, Atlantis, but that is only a mistake of his memory. Long before Pythagoras came to Crotona, fire had been a sacred element throughout large regions of the earth, so that, in his system of astronomy, where he makes the hearth of the universe, the centre around which the sun and all the planets revolve, he did not then introduce anything new as far as the fire behind the earth was concerned, for fire had been regarded the supreme god by the Aryan priests in every part of the world where any of them were performing their sacred mysteries. Pythagoras was dead about a hundred years before Plato had heard about Atland. In his system of astronomy Pythagoras makes the Autochthon perform a very important part. The central point was fire called the *Hearth of the Universe*, which has been referred to before

* A distinct period of time.

(like the public hearth of perpetual fire maintained in the prytaneum of a Grecian city) or the watch tower of Zeus. Around it revolved from west to east, ten divine bodies with equal velocities, but in symmetrical movement or regular dance. Outermost was the circle of fixed stars, called Olympus, and composed of fire like the center. Within this came successively, with orbits more and more approximating to the center, the five planets, Saturn, Jupiter, Mars, Venus and Mercury: next, the sun, moon, and the earth. Lastly, between the earth and the central fire, the Autochthon or counter earth. Making a total represented by the sacred number ten, the symbol of perfection and totality.

The sun was not self-luminous, it was conceived as a glassy disk, receiving its light from the central fire and reflecting it upon the earth, so long as the two were on the same side of the central fire. The earth revolved in an orbit obliquely intersecting that of the sun, and in twenty-four hours, round the central fire, always turning the same side towards that fire, the alteration of day and night was occasioned by the earth, being during a part of its revolution, on the same side of the central fire with the sun, and thus receiving light reflected from him and during the remaining part of her revolution on the opposite side of him, so that she received no light at all from him. The earth with the autochthon made this revolution in one day, the moon in one month; the sun, with the planets Mercury and Venus, in one year; the planets Mars, Jupiter and Saturn, in longer periods respectively, according to their distances from the center; lastly, the outermost circle of the fixed stars (the Olympus) in some unknown period of very long duration. He also imagined that in the rotatory movement of the sun and all the heavenly bodies, that they gave out celestial music, called "The Music of the Spheres." The counter earth or the autochthon of Pythagoras, in his system of astronomy, seems to have been a misconception. It is generally believed that Pythagoras spent some time in Egypt, as it was there that many of the Greek and Roman scholars went to finish their education.

It is quite certain that he did not get the idea there that the sun is not a self-luminous body. The Hearth of the universe was a religious conception, it was an Aryan idea originally,

but it was in the mythic mysteries of Persia, that it was fully developed, and from there it passed to Greece and all the rest of Europe and Asia Minor; but the sun as the great self-luminous god was still worshipped by the people in its majestic strength or in allegory by the priests. It is quite certain however that Pythagoras got his idea of the autochthon either in Egypt or Phoenicia, for it represents either Atland or the American continent. It is a fact that many philosophers believed that the earth was globular in shape, and if that belief had not been proved to be a fact, Copernicus would never have been known. Columbus did not have the smallest conception of the extent of the American continent. His introduction of the institution of slavery as one of his first acts as governor over people who had treated him with the greatest kindness, will ever offset his good work; and the punishment he received through the enmity of others, was no more than he deserved for that ignoble act. Although it would follow in time, yet the honor and glory of demonstrating the fact that the earth is a globe in shape, goes to that intrepid, resolute and immortal sailor Magellan. Before Pythagoras, Thales had learned from the Phoenicians, that the earth is a sphere, that the moon's light is reflected from the sun, that the stars are fire, that the equator is cut obliquely by the ecliptic, and perpendicularly by the meridian. And he determined the position of the stars from the lesser bear by which the Phoenicians guided their ships. But modern writers say, that "It is difficult to conceive how Thales unacquainted with instruments could render any assistance to navigators." The great mistake is believing that the Phoenicians had no instruments. If the original copy of Sanchoniathon's history had been preserved, we would have known something more than we now know about the knowledge of the Phoenicians. It is claimed also that navigators in their voyages never lost sight of the land. To some extent this was true for some time after Assyria had utterly destroyed the Phoenicians, for the few ship owners who preserved their vessels after that calamity became pirates. After tin had been discovered in Europe and Asia there was no inducement to navigators to go outside of the Straits of Gibraltar. This condition of things lasted so long that the Atlantic side of the earth became wrapped in mystery. In fact that ocean became a myth

to the Greeks. Pytheas of Marseilles, an astronomer and geographer about the time of Alexander the Great, took several voyages for the purpose of obtaining geographical and astronomical information. He went as far north as Iceland, and wrote a book giving a full account of all his travels and the discoveries he made, but Strabo, a Greek historian and geographer, who wrote a few years before the beginning of our era, and was considered in his time a great historian and geographer, treated the accounts of Pytheas as fabulous, yet nearly everything that Pytheas wrote is true, and the map of the earth drawn from the accounts of Strabo, is the worst that has ever been described. A hundred and fifty years before Strabo, in Alexandria, Ptolemy, had made a map of the earth which was superior to Strabo's, and became responsible for a system of astronomy in which the earth is a sphere.

When Homer wrote, he had heard of pygmies in Africa and several islands in the Atlantic ocean. So that, the farther we go back before our era, the writers seem to have had a better knowledge of the Atlantic ocean than those who wrote near the time of Strabo. It is evident that ships could not traverse the Atlantic up to Iceland as they did in ancient times, without a compass. The early Greeks got their knowledge of geography and astronomy from Egypt and Phoenicia, and the ancestors of the Phoenicians would not have dared to venture their lives on the Atlantic if they had not previously sailed and oared boats on an inland sea like the Caspian. Egypt, Phoenicia and Etruria,* were colonized by people who had reached a higher state of civilization, in many respects, than the people of any other country. It seems reasonable to believe that the people who colonized these three countries, came from Atland. And although the memory of that island would have been lost to the world if some serious man like Plato had not written about it, still we know that the civilization of those countries were not developed from the earliest inhabitants of either of them, as no great civilization has ever been developed from the original inhabitants of any country.

* According to Sanchoniathon, one of the earliest traditions of the Phoenicians was that their ancestors came to Phoenicia on account of their original home being destroyed by an earthquake.

When At and his brothers departed from the Caspian sea, the Sanscrit language had not become a written language. The Esthonians came from some of the people that remained near the Baltic, to eat shell fish rather than follow their friends out on the western island with At. Their speech indicates about how far the Sanscrit had developed when the rebellion of At occurred. It required just such a resolute, intelligent man to lay the foundation of the first commercial civilization that the earth knew.* Before an attempt was made to measure any portion of the surface of the earth, taking the sea level as a basis, there must have been old traditions of a western continent to suggest it. It was those traditions that suggested to Ptolemy's astronomers the globular shape of the earth, and not the talk of Pythagoras. The attempt to measure a portion of the earth's surface was projected for the purpose of verifying the basic principles of the Ptolemaic system of astronomy and geography.

As all of the very ancient people did not have the same experience in their development, some phases of their observations received much more attention in one place or locality than in others. When the moon had become their sky Ma, the stars soon became her little children, and eventually the watching and talking about the stars developed that phase of religion called Sabism. In the valleys of the Euphrates and the Tigris, this seems to have received a more lasting impression than in any other part of the world. It was observed that the planets did not remain in the same part of the sky all the time as the stars did, and they therefore called them wanderers, as they seemed to wander about from one place to another. In time the most brilliant stars received names that seemed to people appropriate. All the stars little and big were living beings, and as only a small number of them were named, or their localities noted, when meteors were observed to move or fly from one part of the sky to another, they thought that these meteors were some of the unnoted and unnamed stars that were acting as messengers from some of the greater personages of the sky to each other, therefore the name messenger or angel

*It was the nobility and most wealthy of the emigrants from Atland that went to Egypt, the enterprising shippers and mechanics went to Phoenicia, Tyre, Sidon and other places.

was given to them. The most brilliant star in each of the constellations of the Zodiac was called an angel at a later time. At a still later time, when it was forgotten why meteors were called angels, all the stars were called angels; and when the stars were divided into constellations, each constellation took the name that had been given to the most brilliant star in the new constellation. By this means the heaven was peopled with a host of angels which were divided into classes, called angels, archangels, cherubims and seraphims. All these beings constituted the host of heaven and were supposed to be only a little lower than the sun and moon, the supreme gods of day and night. Eventually when the fact had been forgotten that these angelic names referred to stars and constellations, in those regions of the earth where the people were not star-gazers, and where they slept through the night, it was supposed that these angels, archangels, cherubims and seraphims were a class of beings who existed and had their home in the unseeable part of heaven where the unseeable God resided, and that some of them on certain occasions visited the earth as messengers from the unseeable God. In the Chaldean religion the Angel Gabriel was the angel of spring. When the Jews were captives in Babylonia, their priests adopted a part of the Chaldean system of astrology and thereby gave a place to angels of all classes in their religion. As the Christian religion is a mixture of the Jewish and Pagan religions, the angels found a home in our religion also quite naturally. It was during the prevalence of Sabism, that several nations adopted some of the stars or planets in their astrology as the fathers of their nations. The Phoenician name for the planet Saturn was Israel.

When that nation conquered a large part of what we now call Palestine, they gave this name to the whole country; hence the name Israelite, after Jacob's name had been changed. The Aryans seem to have had the greatest advantages of any people we have any positive knowledge of. Their knowledge of astronomy was superior to that of any other people, and there can be no doubt that they were the first discoverers of the cycle of eclipses. Although there must have been some knowledge which did not extend to so long a period as nineteen years, which helped them to predict an eclipse of the moon or sun, but more especially the moon, some little time before it oc-

curred. But when it was ascertained beyond any possible doubt, that the eclipses of the sun and moon repeated themselves every nineteen years, they were in a position—that is, the priests of ancient India—to exalt themselves above the common people so high, that they must have been regarded as at least demi-gods. Now think of the horror with which an eclipse of the moon was regarded where people had not the smallest conception of what was the cause of it, but believing now, as the priest was able to tell beforehand when it would occur, that the priest had brought it about by witchcraft, and that he could do it at any time he saw fit to exercise his power. What a lever this was in the hands of an impostor to elevate himself in the mind of the poor ignorant, superstitious human biped. It was a long time before the knowledge spread to every part of the partially civilized world, but it eventually was discovered by those who did not use the knowledge for such a debasing purpose. However, the seers and priests of western Asia, Egypt, and eastern Europe, were always in communication with the priests and seers of India, and they made the same use of their knowledge of the cycle of eclipses, as did the priests of India. Although it is certain that Thales was familiar with the cycle of eclipses, “yet a century later the Greek priests caused Anaxagoras to be thrown into prison for daring to make his knowledge known on these periods of eclipses.” Advanced as Greece was in some respects, still the priests who should have warned the Greek army of the eclipse which occurred while it was before Syracuse, and caused its defeat, were not held responsible for the disaster. Having a monopoly of the science, no layman was allowed to reveal his knowledge of the subject. Anaxagoras was dead, and as only a few persons had his treatise in their hands they dare not speak about it, even if they had thought about it at the time. Five centuries later, Pliny wrote in his natural history: “It is long since the means was discovered of calculating beforehand not merely the day or night, but even the very hour at which an eclipse of the sun or moon is to take place, yet the majority of the lower orders still remain firmly convinced that these phenomena are brought about by enchantment.”

The Brahmins of India made this cycle, the pivot on which the birth, prosperity and destruction of the earth hung. The

divine year consists of six hundred and fifty-eight years, therefore the lifetime of the world will consist of as many years as there are months in the divine year; that is, six thousand five hundred and eighty-five years, one hundred and twenty days. At the end of this period the human race will be brought to judgment, and the world will be destroyed by fire.

Preposterous and nonsensical as the whole system is from beginning to end, yet every nation and every religion, Brahminism, Buddhism, Judaism and Christianity, made it a part of its prophetic declaration. This merely shows how mankind has been imposed upon by a lot of jugglers, fakirs and imposters. The time they set for the end of the world, was about the time when the Christian gospel and epistle writers were warning the people that it might occur any night or day. But the Indian seers finding that it did not come off, made a new declaration placing themselves in harmony with the western incarnation of Augustus, whose prophets promised a period of peace and good will among men and nations. This postponed the dreadful day to a thousand years more, and this prediction was believed by the dupes in the western world. India has been the birthplace of all the religious tidal waves that have swept over the whole habitable earth. All the rites, ceremonies, sacraments and doctrines, except circumcision (which was born in Atland), originated in India, and were carried to every part of the earth east and west.*

As the magician is always trying to invent new tricks to keep himself busy, so the Indian seer for thousands of years has been exercising his mind with religious problems. But no idea that has ever been evolved from the brain of man has had such influence as the invention of the Avatar doctrine. The Avatar doctrine was promulgated by the Brahmins of India who evidently had kept a record of the events that had transpired in their own country. Consulting the record of past events, it appeared to them that at the end of every six hundred years or thereabout, that important changes occurred in their affairs, and that in some instances these changes were brought about largely by some man. Now using the cycle of eclipses, they applied it to this number of years, and they ascertained that

*Sabianism may have had its rise in India, and was afterwards more fully developed in the valleys of the Tigris and Euphrates.

by taking as many months as there were days in the cycle of eclipses, that it would give them six hundred and fifty-eight years. Using this result as a basis, they called it a divine year, at the end of which important changes would be brought about. To give the divine year a proper send off, they declared that the second person of their Trinity had been and would continue to be incarnated every six hundred and fifty-eight years in the womb of a virgin for the purpose of saving and redeeming the world from sin. This doctrine eventually spread throughout the whole earth into every country. It was declared that all of the changes in human affairs that were brought about by these Avatars, were of great benefit to mankind.

India, Persia, Arabia, Chaldea, Assyria, and Egypt, each of these nations had had its Avatars. The life history of these Avatars indicate that they were in most respects personifications of the sun. While the biographies of all of them were more or less imitations of the first one, yet each one had some special trait of character that had not been spoken of in any of the others, in each case there was a man who seemed to represent this special part, who had done something either as a physical or mental hero to entitle him to be recognized and stand as a nominal but not a real manifestor. The real manifestor in every case was an eclectic character. He was manufactured by a college or counsel of priests who used as much of his history as they thought judicious, and his real name if it helped to develop the system of ethics and theology, or the civic revolution which they favored.

Outside of these, the old allegories and the old and new philosophy and ethics were written as descriptive of the new incarnation's words and actions. Each incarnation who personified the sun, was born when the sun was in its winter solstice, on the twenty-fifth of December, called Christmas day, of the Virgin of the Zodiac, in the stable of Argus, in the cave in which the moon was born. These places are all up in the sky, where also is the manger in which the newborn god was laid. And so in like manner are all the other localities in which the sun as a god had been represented in the old systems to have had special experiences. Before proceeding further, it should be understood that the Indian philosophers did not control the predictions of the seers of Egypt and some of the western

nations, the sibyls and astrologers of the western part of the then known world, predicted that at about the time of the beginning of our era, that a period of peace and justice would be ushered in that would reign a thousand years.* The Indian prediction was that the world would come to an end about that time. After the death of Alexander the Great, who died three hundred twenty-three years before the beginning of our era, the governorship of Egypt and a part of what is now called Palestine, was secured by Ptolemy Soter, who having suppressed a revolt in Judea, had removed from that country a large body of its inhabitants to people the new city of Alexandria which had been laid out by the great conqueror. The city had already been colonized by a large number of Greek families and it was in a flourishing condition.

Plato having written on so many subjects that his books formed a sort of encyclopedia, in a limited degree, his books were consulted on every question that arose among the Greeks, particularly on questions of speculative philosophy. As he had received from some of the Egyptian priests during one of his visits to Egypt, an insight into the Avatar doctrine, without referring to this doctrine as a basis on which to build a new religion, he simply suggested the propriety of a number of well informed and well disposed men getting together and when they had selected the best precepts known to man from all the older religions, and philosophies, to establish an eclectic code of morals, and build a new religion which would contain such things as were generally known to be the truth as near as possible, and then declare it to be infallible and enforce its observance by law throughout the land. If there should happen to be some of its philosophy untrue, yet because of its efficacy in producing social order and morality, it would be right to maintain such a religion as the only true one until a better one had been discovered.†

*Augustus was the Messiah of the western prophets who ushered in a period of *peace and good will to all mankind*. The eastern prophecy was that the world would come to an end.

†Plato having examined the history and the basis on which all the religious systems existed in his day, concluded that there was no truth in the divine pretensions of any of them, that religion was mostly superstition, and the only way that it was possible to have a religion of any value, was to have one established by a council of wise men.

So Ptolemy, believing that any time would be a proper time for organizing a religious system of this kind, built a large temple called the Grand Serapion, and the statue of Serapis which the king brought from Sinope, was deposited in the temple. It was said that the king performed all this work in obedience to a revelation. He established an eclectic religion for the mixed population of Alexandria, who were Greeks, Egyptians and imported Jews. The culture and refinement of Greece was transferred to the new city of Alexandria, and it became a great seat of learning. All the arts and every branch of science flourished. An immense library was collected; the several forms of astral worship were represented and schools for the full dissemination of Greek philosophy. Schools also of oriental gnosticism were permitted. Alexandria soon became a great cosmopolitan city.

Encouraged by the liberal policy of Philadelphus, the second Ptolemy, a body of learned Jews who had been educated in the Greek schools, founded a college for the education of their own people which was ultimately known as the university of Alexandria. One of the projects of Philadelphus, was to have the sacred writings of all nations placed in his library. Seventy of the best Greek and Hebrew professors of that institution, rendered the Hebrew sacred records into the Greek language. This translation is known as the Septuagint or Alexandrian Version of the Old Testament. The religious system organized by Ptolemy Soter, was soon embraced by the great body of the Greek people living in Egypt, Asia Minor and the islands. The title of Serapis was "Our Lord and Savior Serapis." He was a composite character, he represented as a composite individual, Dionysius, Mercury, Hermes and Osiris. Ptolemy declared that Serapis had appeared to him in a vision. Among the philosophers at Alexandria whose doctrines had received special attention was Pythagoras. The asceticism practiced by the teachers of this philosophy was in harmony with the general characteristics of the Jewish race and a number of them organized a sect to which the name of Essens was given. Being at all times in communication with their brethren in Judea some of the professors from time to time visited the fatherland and introduced the doctrines of the Alexandrian Jews and by

this means the third sect of the Jews was established. Before this sect had been established, a number of the Alexandrian Jews who were professors in the Greek schools had joined with those of other nations in the worship of Serapis and had been ordained priests. Most of these belonged to that branch of the church that came under the name of Therapeutea or healers.

There is no record of any nation of people where science, art, literature and philosophy were cultivated to so high a degree as by the Greeks. Philosophers, poets of every style of composition, orators, sculptors, painters, musicians, generals, mathematicians, astronomers, geographers, dramatists, physicians, architects, and every other profession was cultivated to the highest degree of excellence up to their own time. At last when their country fell under the invincible legions of Rome, the intellectual gain to Rome was much greater than their material profit. The Greek philosophers and scientists had by the best means it is possible to use, searched and investigated all the professed authorities on the history of mankind in order to find if possible the truth in this domain, and ended in their search by admitting that they knew nothing only what they had gained by experience, and that no system of philosophy that existed in the world was perfect, although they had examined every one that made any pretention to be authorized by God or man.

It was stated a short time ago that the Jewish priests while captives in Assyria, possessed themselves of all the allegories which we find in the book called the Bible. It would be silly to attempt to explain all of the allegories, but it will be necessary to explain a part of Genesis in order to show that the same thing can be done with all of the book that is not strictly historical. "The creation," says Clemens Alexandrinus "was concluded in six days, for the motions of the sun from solstice to solstice was complete in six months." The man who wrote that sentence was the most learned and the most prolific writer of the early Christian Fathers. If he believed that the six days of the creation as recorded in Genesis, was an allegory, he must have believed that the whole of Genesis is allegorical as it certainly is. According to the interpretation

of Clemens Alexandrinus, the first day's labor would begin when the sun enters the sign of the Goat, "in the beginning (the gods—Elohim) created the heavens and the earth.* And

* When the ancestors of the Aryans who had wandered up the Indus and over the highlands into central Asia had reached that country the sun was shining vertically on latitude about thirty-five degrees north and south. It is likely that the great weight of ice, snow and water at and near the poles caused the inclination of the axis to extend to about forty degrees north and south, before the inclination began to diminish. In the declining movement, it is also likely that before the inclination had settled down permanently to twenty-three and one-half degrees, that it had fallen back to about twenty degrees and then gradually come up to twenty-three and one-half. As the atmosphere in central Asia had become too cold for comfort at this time, nearly all of the tribes that had not already migrated to Asia Minor, eastern and western Europe, now began to recross the highlands and come back into India. These and the other tribes that went to Asia Minor and Europe were the true white races. These people had passed through all the phases of nature worship and had begun to speculate on the origin and nature of things. The book of Genesis gives their ideas in relation to the structure of the earth, the stellar universe and the solar system. The fact that their first man had only one wife and what is written in relation to the marriage state shows that they had arrived at a high state of social life. When that story became the property of the Jewish priests during their captivity in Babylonia, it was something entirely new to them. The Jews were and had always been polygamists, and it is not likely that when the story was read to them after they returned to Palestine, that it had much influence on their domestic habits or customs for a good while. When that story was written all the astronomical constellations with the exception of a very few, existed as they are to-day, but some of them under other names. But there has been a woeful mistake made in the interpretation of the first verse. This comes from the fact, that the Jewish priest who copied it from the sacred writings of the Babylonians, did not understand what that first verse meant. As stated before the writer of the story was a worshipper of nature, therefore in beginning he wrote, "In the beginning the gods made the heaven and the earth." The general interpretation of this verse is, that the substance of which the universe is composed did not exist before the act of creating the whole in a sort of chaotic or formless condition was consummated that all this substance was created from nothing. The verse does not say so, but such has been the interpretation. When this story was written the writer believed that the earth was flat, that the stars were small lamps created for the purpose of giving some light to the people of the earth, that there was a great fire called the hearth of the universe behind the earth, from which the little lamps (the stars) replenished their light, that the sun got its light and heat from this great central fire and that from the sun shining on the moon, the moon reflected the light on the earth. This was the supposed condition of things when he was writing the story, but when he said that "In the beginning the gods created or made the heaven and the earth," he did not think it necessary to say, "Now I will tell you how they did it," but that first verse contains all that he specifically related afterwards in relation to the formation of the heaven and earth. That first verse was not intended to convey the meaning that the universe was made or created from nothing. This story passed from central Asia or India through the communication of the Aryan priests with the priests of other nations.

the earth was without form and void, and the spirit of god moved upon the face of the waters." The constellation being a sea goat is sufficient to show that this verse refers to the sun in this part of the heavens. "And God said let there be light and there was light. And God saw the light that it was good; and God divided the light from the darkness. And God called the light day, and the darkness he called night. And the evening and the morning were the first day." People who do not believe that the laws of nature can be set aside by the word of any one, usually say when speaking of that first evening and morning, how could there be daylight without the sun? And of course there could not, but the writer of this allegory believed there could.

You will remember that an old philosopher seeing the fiery appearance of the eastern and western heavens before and after sunrise and sunset, and the northern lights when the sun was below the horizon, thought these lights were the tops of a blazing fire that was behind the earth, and that this fire was called the hearth of the universe. Well, the man who wrote these verses believed in that hearth fire, from which the sun received its light and reflected it upon the earth as did Pythagoras and all the priests who kept a perpetual fire on their altars. "And God said let there be a firmament in the midst of the waters. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament heaven. And the evening and the morning were the second day." The sun has now entered the constellation of the Water Bearer, and God (the sun) is now regulating the waters. But the firmament spoken of here, is like the light without the sun. The glassy firmament with windows in it to let the waters through when it rains. Although the writer believed that, still the firmament never was there. The sun now enters the constellation of the Fishes on the third day, and the seas and the land, the grass and trees make their appearance. If there had been snow on the ground as there usually is in a great part of the world in February, it would be clearing off now just before the month of March. "And God said let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs and for seasons, and for days and for

years. And God set them to rule over the day and night, and to divide the light from the darkness." On the fourth day the sun has entered the constellation of Aries, the moon is now returning from the north and is traveling in the sun's track; apparently, the sun now begins to act on vegetation. It was supposed that the moon and stars had considerable influence on vegetation. The sun, moon and stars are now the undisputed sovereigns of day and night, and in an allegory it could be said that they were created on the fourth day. On the fifth day the sun enters the sign of the Bull, and the constellations that have not been spoken of but which the sun has passed through, are now spoken of such as whales, fishes and winged fowls; and on the sixth day the bull is referred to as the cattle. And on the sixth day all the animals that had not been created before are now finished when the sun enters the constellation of the twins; these were originally male and female, and they now stand for Adam and Eve. The celestial and terrestrial paradises are now open to the beholder. The earth is clothed with vegetation; the air is fragrant with the perfume of flower, fruit, expanding stem and waving foliage of every variety. Gold and silver-lined clouds bank the western sky as the sun is descending behind the mountain peaks. Evening twilight comes and the reflection of the sun's rays off the western ocean (called tropical light), mantles the celestial paradise with a quivering fan of changeful hue. On the seventh day the sun enters the sign of the Crab, it has now reached its highest altitude in the heavens; the work of creation is ended. And as the sun seems to rest a few days before it begins its southern declination, it could be said in an allegory that the lord (the sun) rested on the seventh day.

A new act now begins as a sequel to what had been unfinished in the foregoing allegory. In all the allegories the sun assumes the qualities of the signs it is passing through. In the constellation of the Crab there are two small constellations called the Asses. The chaldaic name for the ass may be translated Muddiness that is, dust mixed with water; this refers to Adam being made of the slime of the earth. "The Lord God formed man of the slime of the ground and breathed into his nostrils the breath of life, and man became a living soul."

From man's first existence on the earth up to the time of Socrates, it had been believed that the shadow or shade of man was his soul, as has been stated in another part of this book. We have evidence of the fact that it required a great amount of discussion to discredit that idea before it was admitted that the soul consists of the breath. Before this result had been reached, it had been the belief of the most advanced communities, that the shades of animals and evil beings of the imagination took possession of the bodies of people and made them sick, crazy, deaf, dumb and deformed. It was believed that all these malignant shades knew what the people did while they were in the bodies of people, and in order that those possessed might get these evil shades out of them, they confessed their sins, believing that they would have no further trouble. If this failed, they called on the priest who tried to exorcise the evil shades by incantation and other performances. When the belief became popular that the breath was the soul; the breath or soul leaving the body of a dying person immediately entered the atmosphere and it was liable to be inhaled by the nearest person or animal to the person who died. As almost every one was more or less sinful, it was believed that the Lord conducted the soul or breath of the sinner to the mouth of some animal who inhaled it.* If the person had been a great sinner the soul passed at the death of the first animal on to another. This transmigration of the soul of the sinner from one animal to another or from the body of a good man to that of another good man, as a doctrine, had been outgrown by the early Greeks and a few other nations, but Pythagoras imbibing it either in India or Egypt caused it to spread again through Greece and Italy. However, when the priests of Assyria or Chaldea, wrote the allegories contained in Genesis, it was believed by them that the breath is the soul, this fact is evident.

We will now continue our allegory: "And the Lord God planted a garden eastward in Eden and there he put the man whom he had formed." You will recollect that the constellation of the Twins stood for Adam and Eve on the sixth day, but Adam has been removed to the garden of Eden, as the sun had advanced westward since that time, so we now find Adam in the constellation of Bootes, Bootes was the first man who was

*This idea is the foundation of the doctrine of Metempsychosis.

ever placed in the heavens. What the original name of that man was we don't know. It may have been Ad or At. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food. The tree of life also in the midst of the garden, and the tree of knowledge of good and evil." The tree of life in the midst of the garden, is the pole star, around which all the stars that can be seen, seem to revolve; that this interpretation is true will be seen later. The tree of knowledge of good and evil, is near the tail of the serpent in the constellation of Serpentarius. The solstitial colure passes through the equinoctial at that point. It is situated in the mid-heaven, equi-distant from the poles and midway between the vernal and autumnal equinoxes. The four cardinal lines or streams start from this point in the heavens; these are called the four rivers. Only the most expert astrologers knew where the solstitial colure passes through the equinoctial, so that this could be called the tree of knowledge. In the ancient theology which these allegories represent, when the sun crossed the line in September it went down into the dominion of evil, but it was in the good domain until it did go down below the line.

This is one part of the interpretation, there is another which comes later. "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree* of knowledge of good and evil thou shall not eat of it, for in the day that thou eatest thereof thou shall surely die." "And the Lord God caused a deep sleep to fall upon Adam, and he slept;" "And he took one of his ribs and closed up the flesh instead thereof;" "And the rib which the Lord God had taken from man made he a woman and brought her unto the man. Now the serpent was more subtle than any beast of the field which the Lord God had made, and he said unto the woman, Yea, hath God said ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it. Neither shall you touch it, lest you die; and the serpent said unto the woman, Ye shall not surely die, for God doth know that in the day ye eat thereof then your

*The Jewish idea of the forbidden fruit was the organs of generation.

eyes shall be opened, and ye shall be as gods knowing good and evil." In the ninth verse of the second chapter, God said that the tree of life was in the midst of the garden; in the third verse of the third chapter, the woman said that the tree of knowledge was in the midst of the garden. One of these statements would seem to contradict the other, but it does not. The pole star, the tree of life is in the midst of the whole heaven north of the equator. The tree of knowledge is midway between both poles and between the east and the west, as the sun seems to move. Where the allegory says that the Lord caused Adam to fall into a deep sleep it refers to the night time when we all ought to sleep, and when the sun is below the horizon. But the moon is up now and full, and she was called Ma, and therefore represents the woman in the allegory in this verse. The sun representing Adam is shining below the horizon, and a ray (or rib) from the sun makes the moon (the woman), appear. As the sun lost nothing by casting its ray on the moon, neither was Adam injured by the surgical operation, as it was an allegorical one. The wisdom of the serpent represented here refers to Æsculapius the wisest and most expert physician that the world had ever known of; and when he tells the woman that she will not surely die, he meant it, for that is the assurance he gave to all his patients.

This part of the allegory represents the sun in the sign of the scales. The beam of the scales stands on the line of the elliptic and one of the receptacles on which things were laid to be weighed is in the dominion of good above the line, the other receptacle is below the line in the dominion of evil. In the Egyptian scheme of salvation, at death, the good acts of the dead man were placed on one side of the scales and his bad acts on the other; if his good acts outweighed his bad ones he was saved, but if his bad ones weighed the most he was lost. But the Lord said that "He would put enmity between the seed of the woman and the seed of the serpent. It shall bruise thy head and thou shalt bruise his heel." This sentence refers to Hercules and Draco in their constellations.* Draco was the seed of the serpent that was cursed, and Hercules was the seed of the woman who was the mother of all the

*On any pictorial map of the heavens the foot of Hercules is on the head of the serpent, showing that Hercules fulfils that prediction.

demi-gods. She stands there in the heaven and Adam is just above her, where he has ruled over her for thousands of years. Adam (the sun) is now driven out of Eden into the season of thorns and thistles, and as it is getting cold the Lord makes clothes for them of skins of some of the animals. And in order that he can't get near the tree of life to eat of its fruit and live forever, "he drove out the man; and he placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."

Any one during a summer evening when the stars are out, in looking toward the pole star will see the cherubim (Perseus) and his flaming sword turning every way to prevent any one from getting near the tree of life (the pole star). The reason the woman was tempted before the man is because the moon reaches that part of its orbit before the sun. The sun now going down out of the northern heaven the allegory says "The Lord drove out the man," and as the moon is now up in the northern heaven, she can't be driven out, so there is nothing said about the woman. In all solar allegories the heroes are personifications of the sun and the heroines are personifications of the moon. Every word of the three chapters of Genesis that we have gone through, that appears to be historical, is simply a part of an allegory or myth. Abram, Isaac, and Jacob, each in turn is a personification of the sun, and their wives of the moon. These allegories run through the whole of that part of the Bible that the Jews obtained while captives in Assyria.* In the account of the deluge, the old tradition of the great deluge was mixed with the deucalion flood, as a large part of Asia Minor was affected by the latter deluge. Many of these facts have come to light recently through the intelligent labor of archeologists, and as the Church of the sixteenth century still under the dominance of Paul's pupil Augustine, used its power to prevent the acceptance of the Copernican system, the oligarchy of Italian cardinals, for whose benefit and that of their families principally the Papacy exists, compelled the Pope, who is a mere figurehead in the hands of these men, to appoint a commission whose duty it was to declare that Moses wrote the most important part of them. This was done for

*No Protestant writer of any reputation believes that Moses wrote any part of the Old Testament.

the purpose of trying to turn the wheels of progressive knowledge backward.

In a conversation with a Brahmin or priest of Calcutta, in relation to the Avatar* theory or doctrine, he said as a religious philosophy it had a firm basis. When the time came for the appearance of a new Avatar or incarnation of the deity, that it not only gave excuse for, but made it obligatory to make religious and political changes or reformations in conformity with the discovery of new truth and moral obligations that are of great advantage to humanity. Conservatism and the possession of acknowledged authority must give way to the precepts of the new Avatar, therefore as a mere philosophical idea the doctrine is invaluable to humanity.

Before the time of Julius Cæsar there had been a few public characters in Rome deified while living, so that when the immortal Julius had displayed such wonderful capacity and success in all his undertakings as a soldier, orator, and statesman, unequalled in the history of mankind, it is not surprising that he should be deified and receive the homage due to a god while living. According to his religious biography, his birth was miraculous, as he was taken from the side of his mother. A star appeared over his cradle to announce his advent to the world. He laughed at the moment of his birth. At the age of seventeen he became a priest of Jupiter; at twenty-seven a cardinal or member of the sacred college, at thirty-eight, Pontifex Maximus, and at fifty-four, he was deified in Egypt in the temple of Jupiter Ammon; and at fifty-six he was deified by the Roman senate. When he died the sun was darkened and there was an earthquake. A comet appeared which it was believed carried his soul to heaven.

The first definite date for the appearance of an incarnation of the deity, with the full account of his life and death, was the year one thousand three hundred and thirty-two, B. C. This was Ies Chrishna or Chrishna. This was the ninth Avatar ac-

*It would be useless to mention the names of the several Avatars that the Egyptians, Assyrians, Persians, Indians, Chinese, Peruvians, Mexicans, and other nations of the old and new world claim have appeared and lived and died in those countries. But it might be stated that at the time of the beginning of our era, most of these nations by systems of their own for computing cycles for the appearance of a new Avatar or Saviour, had predicted that at this time a new Saviour should appear.

according to the Indian chronology; at the end of the divine year, or six hundred and fifty-eight years before our era, Buddha was born. The year six hundred and fifty is the Augustine date for the birth of Buddha. At the end of the next divine year, that is, the beginning of our era, Salivahana is named by northern India as the tenth Avatar or incarnation of the deity. This was the time set by the Indian fakirs for the end of the world. As the invasion of Alexander the Great, had caused considerable commotion throughout India, the seers, sibyls and prophets of Asia Minor, Greece, Egypt and Rome had predicted that the manifestor of this period would usher in the millenary age. The Romans had placed all their reliance on the prediction of the Cumæan Sibyl. Virgil the Roman poet, believed it pointed to his royal patron. Although when Virgil wrote the *Æneid*, the more intelligent part of the Roman people did not have much faith in the ancient gods, yet he made as extravagant a use of those gods in that poem, as Homer did in his great poem, the *Iliad*; this of itself, is pretty good evidence that the vast majority of the people believed in those gods. The Cumæan Sibyl had uttered her prediction that the time was at hand, and Virgil taking a view of the condition of the world, knowing the eminent qualities of his great patron and his power of doing good, seemed to think that Augustus was the person whose beneficent reign would be the glory of mankind. Augustus was one of the greatest politicians that ever lived. The common people looked upon Virgil as a prophet, that his poems were inspired, and the Roman emperor left no stone unturned that would help to spread the belief that he was a god and the man to whom the Sibylline prediction pointed as the Saviour and Avatar of the great period predicted by the seers of the west and Egypt.

The senate recognized him as the long expected Messiah, a fact that Augustus mentions in his will, which is carved on the Temple of Ancyra, still standing with the inscription upon it. At first he only claimed to be the son of God; afterwards he accepted the title and prayers due to the Creator, and as such was addressed in the temples dedicated to his worship. He erected a temple near the Tarpeian rock in Rome which was inscribed "To Augustus the First Born of God." In the inscriptions of the recently exhumed public edifices of Ephesus,

Augustus is addressed the Son of God. As supreme pontiff, he lawfully acquired and exercised full authority over every thing and every person holding any religious position. Great images and shrines of the same god were erected in the highways and resorted to for sanctuary. There were a thousand of such shrines in Rome alone. Even the emperors who succeeded him, among them Tiberius, Nero, and Hadrian, built altars and offered sacrifices to Augustus. The common people wore little images of him suspended from their neck. The number of miracles related of him is endless. The image of Augustus upon the coins of his own mintage or that of his vassals, is surrounded with a halo of light which indicates divinity; and on the reverse of the coins are displayed the various emblems of religion, such as the mitre, cross, crook, fishes, labarum, and the Buddhic and Bacchic or Dionysian monogram of "P.*" In India, the Avatar Salivahana and Augustus were regarded as the same. In a work on art published recently, nearly one hundred sacred titles given to Augustus are cited, from marble and bronze monuments still extant.

Outside of the gods that had been recognized by Greece and Rome, the worship of Augustus was the only one tolerated for a time. He was worshipped under the titles of Jupiter, Apollo, Janus, Quirinus, Dionysius, and nearly one hundred others. A regular cult and an order of priests was established to give special attention to his worship. An age or era was established beginning with the apotheosis of Augustus, and the Roman empire and the most civilized regions of the world have lived under the title of Anno Domini, or the year of our Lord (and Saviour Augustus), as it has been written. The worship of Augustus continued until Commodus destroyed the respect which the Romans had for the divine character of their emperors. Before his death there was a private feast which became known as the supper of the twelve gods. Twelve intimate friends of Augustus were attired as gods and goddesses, himself personating Apollo. A stately funeral bore his remains to the mausoleum, his dirge was chanted by the children of nobles; the senate decreed him divine honors, and the Senator Numericus Atticus swore that he saw his effigy ascend to heaven. A splendid representation of the ascension carved upon

a huge cameo, was presented by the Emperor Baldwin the Second, to Louis the Ninth of France.

"The Augustine era since masked under other names, served for dates of the Roman world, until some time after the reign of Justinian Second, when without unnecessary disturbance of recorded dates, the years which were formerly reckoned from A. U. 738, were reckoned from A. U. 753. When the chronology of the Augustine period is closely examined it will be found to have been altered by the Latin sacred college to the extend of fifteen years."*

When the Jews were in the Babylonian captivity their chief priests got an undefined idea of the Avatar system, and it was ambiguously inserted in some of their books, but the common people were not privileged to interpret their sacred writings; This was the privilege of the Jewish council and the high priest alone. About the time that the apotheosis of Augustus took place, a number of Jews who were ignorant of the esoteric interpretation of their scriptures, were irritated beyond description to find that their country had been shorn of its independence and reduced to a small section of a province of the Roman empire. Underestimating the power of Rome and overestimating the Lord's interest in the prosperity of the Jewish people, a large faction began to agitate the question of paying tribute money to Rome. This faction declared that it was unlawful for them to pay tribute. The leader of this faction, Judas, a Galilean, argued that it was unlawful and cowardly to pay taxes to the Romans, or to submit to mortal men as their lords. This assumption of a man or faction of the right to interpret the law, unsanctioned by the high priest and his council, was unprecedented in the history of Judaism. It was the belief of Judas and his followers, that all that was necessary to re-establish their independence, was for the people to rise up unanimously and God would help them to destroy the dominion of Rome over them, and that a prediction which they had discovered in their sacred writings, they assumed, gave ample guarantee that they would be not only successful but that a leader would be developed in the war who would be the governor of all the earth.

*Del Mar.

The predictions on which they based their belief that a man who was of the tribe of Judah should be the governor of all the nations, are as follows: "There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab and destroy all the children of Sheth." The time when it was expected that the star should come, was taken from the blessing of Judah by Jacob, where it says: "The sceptre shall not depart from Judah, nor a law-giver from beneath his feet until Shiloh come and unto him shall be the gathering of the people." Both of these so-called prophecies are astrological, for they refer to constellations of the Zodiac. Shiloh and a gathering of the people refer to the gathering of the people at the yearly festival of the tabernacles. In this text Shiloh seems by a literal reading to refer to a man, but no literal meaning can be applied to any of these allegories. Other texts of the scripture show that Shiloh is referred to as a place where an altar is set up and the people gather around it. This festival always followed in proper time after the sun had passed from the constellation of the lion, which in the Jewish astrology was the constellation of Judah. One of these predictions was made by Balaam, whose ass held a conversation with him. In Genesis there are two accounts which say that animals talked with people, the serpent with Eve, and the ass with Balaam. In both instances the sun was passing through the stars which had the names of Ass and Serpent. In celestial allegories the sun makes all the animals talk or do some thing while it is passing in front of them. Although Judas and his followers had begun to interpret the scriptures, they did not receive any encouragement from the high priest or any of his council. The example set by Judas of ignoring the authority of the high priest, as the interpreter of the law and the prophets, spread rapidly and was the cause of all the misfortune that befell the Jewish people.

That the high priest, his council and all those called prophets, understood the esoteric meaning of all the allegorical histories contained in the Old Testament, it would be most illogical to doubt, therefore when their attention was called to the parts of the scripture that Judas and his followers were interpreting to their own destruction and that of a large part of the Jewish people, they did all they could to stem the tide of revolution

until the life of Judaism was at stake. Although we have very little knowledge of what transpired in Judea during the time on which we are now entering outside of the fairly honest history of Josephus, yet it should not be forgotten that he was a Jew of the strictest order, with all the prejudice of a pharisee, and also very superstitious for a man of his intelligence and general ability. However, Josephus at about the time that is now called the beginning of the Christian era, acknowledges the existence of a Jewish sect of which he says that Judas a Galilean was the founder. Goethe, one of the greatest intellects that the earth has yet produced as a poet, philosopher and a scientist, says in one of his aphorisms, "The Christian religion is an intentional political revolution which after having failed became moral." From the time that Judas set up the standard of revolt, until the destruction of the temple of Jerusalem, and the capture of John and Simon, the faction that these two men represented never ceased to believe that they would finally be victorious until the Roman army under Titus had entered the city of Jerusalem. Josephus does not give these men the credit they deserve as heroes and patriots. Having been forgiven for his own youthful patriotic spirit which was caused by the open spirit of rebellion that was pervading the masses throughout Samaria, Galilee, and Judea, his failure ended his interest in the cause of emancipation.

For a long time before the Roman army had taken possession of what was left of Jerusalem, Simon and John were the generals of the Jews who defended the city and temple against the Roman army. No inducement, persuasion or antagonism of either friend or enemy could make either of them think it judicious or right to give up the fight against the Romans, and at last Josephus seems to have discovered the ground on which their hope of ultimate success was based. The prediction of Balaam, which was cited at the beginning of the seditious proceedings was the basis of that hope. Even when murder, starvation, disease and physical weakness had rendered the defenders of the city useless as soldiers, those who kept the city to the last day from surrendering, believed that the Lord would send some one who would defeat the Romans and after that establish a kingdom of the Jews that would rule the world. Josephus has not given those men any credit at all. There were

barbarous and inhuman actions as might be expected under such circumstances. Josephus says: "What did most elevate them in undertaking this war, was an ambiguous oracle that was found in their sacred writings, how about this time one from their own country should be the governor of the whole habitable earth; so the Jews took this prediction to belong to themselves in particular, and many wise men were thereby deceived in their determination; now this oracle certainly denoted the government of Vespasian, who was appointed emperor in Judea." When this suggestion of Josephus was known at a later time, than the election of Vespasian emperor while he was in Judea, it caused much excitement, but when Vespasian had returned to Rome he attended the festival which had been established as acknowledgment of Augustus as the Messiah.

Previously Titus with several thousand prisoners started for the city of Rome; here Vespasian joined him, and Simon, the general-in-chief of the Jewish warriors was beheaded, and John, the second in command was banished for life to the Isle of Patmos. A large number of the prisoners were sold into slavery. Some of the Jews who had escaped from Judea, fled to Egypt and began to incite the Egyptian Jews to revolt against the Romans. Fearing that they might be classed with the rebels, as these had already killed some of the Alexandrian Jews with whom they were disputing, the president of the Jewish organization, called an assembly of the Alexandrian Jews and depicted to them the danger they were in by allowing the rebels to raise tumults in their community. After the assembly adjourned, the Alexandrian Jews captured the rebels and turned them over to the Roman officers. As a number of the rebels had gone to other parts of Egypt, the Roman governor captured them all and put them to the torture, men, women and children. They were asked to acknowledge the emperor as their lord, their ruler, but not a man, woman or child would make such an acknowledgment, and of course they were all executed. This made a deep impression on very many of the Alexandrian Jews, and caused quite a commotion among them. The Roman governor fearing an outbreak of the whole community, communicated his fears to the emperor, who ordered the temple of Onias, which was in many respects patterned after the temple at Jerusalem, closed. This temple

had been built about three hundred years before that time by a wealthy Jew named Onias. Seeing that their allegiance to the government of Rome did not avail them much, as their temple was closed, many of the Alexandrian Jews went to Rome. In this great populous city and the city of Antioch, foreigners did not attract much attention if they did not make themselves conspicuous. After things had quieted down, from the excitement caused by the triumphant entry of the Roman army and its Jewish prisoners of war, in the inauguration of the new emperor and the festivities that followed, the Jewish war was soon forgotten by the pleasure-loving Romans; but the Jewish slaves who found themselves in a foreign land, felt the humiliation of their position with sorrowful hearts.

There were many Jews in Rome and the other principal cities of the empire. These had the greatest sympathy for their heroic brethren. In time many of the slaves through good conduct were liberated and taken into the service of their masters at the usual rate of wages for the kind of service they performed. Gradually, nearly all of them who had been brought to Rome found their way to the synagogues which were in the poorest part of the city. Their religious meetings were mournful affairs as they never ceased to rehearse the incidents connected with their war for independence. Every one who played a prominent part in that war was spoken of in terms of praise mingled with sorrow; the valor and generalship of Simon, who was brought to Rome in chains, only to be executed at the end of his journey; and John, the second in command, who was doomed to end his life as a prisoner on the Isle of Patmos, and others who had fought and bled and suffered starvation at the siege of Jerusalem. The dead were spoken of with veneration. And although they were disappointed on account of the Messiah failing to come to their assistance, their faith was not quite dead, as he might come yet, as the condition of the Jews was worse now than it had ever been before.

PREFACE OF SILAS THE MONK WHO HAD BEEN
AT THE SIEGE OF JERUSALEM TO THE STORY
OF JOHN THE PRESBYTER ABOUT JESUS AND
THE CHRISTIAN BROTHERHOOD.

When the numbering of the people of Judea had been finished under Cyrenius, a per capita tax was laid on the country and the Jewish authorities had to collect or make up enough to pay the assessment. Judas of Galilee and some others publicly declared they would not pay the tribute, on the ground that it was unlawful to pay tribute to any foreigner or to call any man lord. In time, they organized a sect which was called the Galileanites, but Joazer, the high priest induced the great majority to pay the tax. Whatever may have been the motives of the founders of the sect, in a short time the leaders of it only used its watchword for the purpose of provoking a revolt against the Romans. The high priests and the ruling class still favored the payment of the tax and the Galileanites did not make much headway. Then they began to use all sorts of reproachful language about the rulers, calling them cowards and other vile names; but the rulers still rode rough shod over the multitude. The pharisees, the scribes and all the higher class thought only of gaining power and of making money. But during the last year of Pilate's procuratorship, a man who was called a zealot, named Jesus, who was versed in the law of the Jews, who had obtained secret knowledge of the shortcomings of many of the high priests and the pharisees, did much to destroy the influence of the rulers by going out on the public places on Sabbath afternoons and making speeches criticising many of them and denouncing their illegal acts, their hypocrisy, their several ways for fleecing the public and oppressing the poor.

His speeches aroused indignation against them, among those who were honest and the multitude of the poorer sort. The high priest and the pharisees were furious and tried to get Pilate to stop his talking, so Pilate set spies upon the man to find if he used any words which would show that he wanted the people to revolt or any reproachful language about his gov-

ernment, but the spies reported that he did not. But the high priest insisted that he was using the public places on the Sabbath day when people were idle and such desecration of the Sabbath should be prevented, so Pilate ordered one of his captains to disperse the meetings. This was done by the soldiers beating the people on the back with the back of their swords on the next Sabbath afternoon. Jesus then gave out that as the rulers were opposed to them quietly meeting in the public places in Judea, that on the next Sabbath afternoon he would go into Samaria and up on the mountain, and as there would likely be a very large number of Jews there, some of them might have a chance to find the sacred vessels that were supposed to have been put in some of the caves in the mountain. The high priest Caiaphas when he heard this announcement, warned Pilate that he had let this man go too long without taking him off, for he was now sure that when he would get a great number of the people together that he would incite them to revolt, then they would come down and rush on his soldiers and destroy them.

This speech of Caiaphas frightened Pilate, and to prevent Jesus from making the speech, Pilate sent all his horse and foot men up on the mountain with orders to attack and kill every one they could catch. So they killed a great many and Jesus was among the number killed. As the affair had taken place in Samaria and a great many Samaritans were killed, through the protest of the Samaritans and the Jews whose friends were killed, Pilate was sent in disgrace to Rome to be tried for murder and Caiaphas was expelled from the office of high priest. Because this man had been called a zealot and had played the part of a reformer, the Galileanites and others now formed a party called the Zealots and never ceased criticising and denouncing the pharisees and the rulers generally. The spirit of revolution continued to grow daily through Judea and Samaria and the Jewish authorities kept growing weaker as a moral force.

Finally some public character among the sect of the Essenes gave out that the time had come for the fulfilment of the prediction in the scriptures for the appearance of the liberator or promised one. This went through the country like wild fire,

and every man who was at all fired with patriotic zeal commenced to look about for a following. Every conceited, ambitious fighter in Judea, had hopes that he might be the promised one. Herod had fortified all the strong places in the country and had laid up arms, corn, oil and wine in many of them. Jerusalem had been made almost impregnable, and the wild enthusiasts had made themselves believe that no power in the world could ever take that city if its walls were manned by resolute men. Others believed that God would protect the temple from the desecration of a foreign foe to the end of time. There were prophecies among the Jews that the temple would proudly stand to the day of judgment.

All these things combined inflated the minds of the ambitious spirits of revolt. Some of the sons of the rulers were smitten with the spirit of revolt. Eleazar the son of one of the high priests who was governor of the temple, thinking he might have a chance to be selected to take supreme command, although not a zealot, but in order to gain a following of that party and other revolutionists, refused to allow the sacrifice or offering of the emperor. This immediately brought to his support a large following of young men, some of them sons of the ruling class. Manahem, one of the sons of Judas of Galilee, two of whose brothers, Simon and James, had been crucified before the revolt commenced, being an adroit talker, succeeded in gaining quite a good following shortly after the performance of Eleazar. His father and two brothers having suffered for the cause excited sympathy for him also. His cousin Eleazar, son of Jarias gave him great assistance. Taking his followers with him he went to the fortress of Masada and slew the guard, entered the armory where he and his friends armed themselves. He put on the king's royal robes and put a diadem on his head, then returned to Jerusalem. When he and his friends marched to the temple, Eleazar the governor, called his friends about him and then he tongue-lashed Manahem as an upstart, and told him if the Jews were going to have a king that he would be the last one who would be selected. So Eleazar and every one in sight threw stones at Manahem and his followers and dispersed them. Manahem ran away and hid himself, but Eleazar determined to give him no chance of

continuing his royal pretensions, so they hunted him up and killed him. Eleazar thought that Manahem was too low in the social scale to put on such airs.

This was only the first illustration of the madness of the revolt. But Eleazar would soon meet a man that knew how to conform his conduct to his surroundings and who would make the governor of the temple acknowledge his inferiority. In time, John of Gischala with quite a large number of his friends got into Jerusalem. John was the most subtle politician in Judea as well as a good fighter. If he had not entered Jerusalem, that city would probably have been delivered to the Romans without a siege. Through his eloquence and diplomacy, he soon gained a very large following in the city, and finally got possession of the Temple and the King's palace. The great fight for supremacy soon commenced in earnest. Every prominent man in the revolt believed he was qualified to act as supreme commander and to defeat the Romans. The settled conviction among them was, that the man who would be able to cut off all his competitors would obtain thereby supreme command, conquer the Romans and at least become absolute king of the Jews. As remarked before, all the leaders believed it would be impossible for the Romans to take Jerusalem as long as the walls were protected. And to prevent the failure of guarding the walls, the gates were strictly guarded to prevent those Jews who were opposed to them from getting out of the city. They determined to kill off all their opponents who had any influence over the people, so that the multitude being without leaders of any kind, would eventually become defenders of the city.

As each one hoped to be the final supreme commander, this scheme of preventing all the able-bodied men from leaving the city was carried out. When the great storehouse of corn was burnt up, Simon was going to withdraw and leave the city to the mercy of John, but those who were animated with patriotic affections prevailed on him to remain. All except John tendered him the supreme command. John refused. Then Eleazar, one of his captains, got up in the temple above John and pelted him with stones and arrows while Simon's men fought him in front; finally John surrendered on condition that Simon would

take the oath of the Zealots, which he did. Then Simon was declared Prince of Israel and supreme commander.*

Titus now discovered that the Jews were working more systematically and became more prudent in his operations. But the city was soon starved into subjection as men cannot stand much work on empty stomachs. The city was finally stormed and many of the men slaughtered. John and Simon were made prisoners of war, Simon was executed and John was transported for life to the Isle of Patmos. After Titus had taken Jerusalem he regarded the war as closed, but he left a small part of his army in Judea to finish up the work. It was not easy to guard so large a number of prisoners as he was taking to Rome, and many of them escaped and lost no time in returning to Judea. When they informed those they met that Titus had given exhibitions in the theatres on his way, in which many of the Jews were slaughtered by wild beasts and gladiators, and that the Roman soldiers were misusing and corrupting the wives and daughters of the prisoners, Eleazar, cousin of Manahem, who escaped to Masada when Manahem was killed, hearing the stories of the escaped prisoners, admitted about a thousand men, women and children into the fortress. The fortress was attacked by the Roman general and when Eleazar found that they could not keep the Romans out he made a strong and convincing speech to the people on the immortality of the soul and the misery that would overtake them if they permitted the Romans to capture them alive. His speech made such a profound impression that they all submitted to be killed with their own hands sooner than deliver themselves to the Roman general. Nine hundred and sixty died in this awful slaughter. Two women and five children had crept into one of the caves and thus preserved their lives.

The account of this calamity in Judea, and what befell those who had fled to Egypt, in a short time was brought to the

*The infallible evidence that Simon was declared Prince of Israel is manifested in the coins that were struck in Jerusalem during the siege of that city by Titus. There have been found silver and bronze pieces with the name of Simon Prince of Israel. Also shekels with the name of Simon. The obverse type of a gate of the temple and on the reverse a bundle of branches and a citron, symbols of the feast of the tabernacles, which was observed during the siege, the last time that the Jews observed that feast in the city of Jerusalem. The coins discredit to some extent the bad character that Josephus has given Simon and John.

knowledge of those who had been brought to Rome by Titus. When they thought of all the tribulations that had been the result of the revolt, the manner in which they had been treated by the high priests and pharisees, who did everything they could to betray them, their hatred of the ruling classes was a thousand times greater than that which they bore to the Romans. With this cause of oppression on their minds, and being prescribed and persecuted where they lived, their meetings in the Roman synagogues were woeful affairs. Simon had a little son named Simon who traveled with the prisoners to Rome so that he could see his father. Simon having been informed by a Roman captain that he was going to be executed when he reached Rome, placed the boy in the hands of a friend named Bartholomew and asked him to take care of him. Bartholomew was bought by an Augustine priest named Cepheus Linus, who permitted the boy to stay in his house. Seeing that the boy was very intelligent he gave him a good education. In a short time he became an excellent Greek scholar and Bartholomew taught him to read, write and speak the Hebrew language fluently. The boy had from his infancy spoken the common language of the Jews.

In time the Zealots who were among the prisoners of war in Rome established three synagogues. The first one was established by the more prominent men of the sect. Bartholomew was one of the organizers of this synagogue, and he always took young Simon with him to prayers. The Augustine priest whom Bartholomew served, became much interested in the Jews through conversation with Bartholomew. He told the priest that their sacred books predicted that some great man would liberate the Jews, and that he would make their kingdom greater than it ever was before, but the result of the war proved that the man who expounded the prediction had mistaken the times. Cepheus had made his house a meeting place where he and six other priests of the Augustan Order frequently met to talk of their own affairs. The reason why they were so friendly with each other was that they had been students of the philosopher Epicetetus. The temples that had been erected for the special worship of Augustus, had for some time been losing their patronage, as that came from the emperors and their nearest friends. It was this condition of things which caused these seven priests,

who were Greeks either by birth or parentage, to think of making some provision for the future, as it was evident to them that the Messiahship of Augustus was a failure, and this was brought about mostly by the emperors who followed him, seeking deification also. At last, when the emperor Nerva had declared that he would not accept such honors or permit statues to be erected to him, they said this act of Nerva shows that no emperor should have been deified, and when the people realize this truth, there will not be an Augustan altar in Rome. Augustus brought peace on earth and good will among nations as our hymns declare, during one generation. He established an era which is likely to be observed as long as the empire lasts, and many other valuable reforms, but the time will very soon come when we will either have to get our temples dedicated to some of the other gods, or try to establish a new system of worship; this was their unanimous conclusion. They finally resolved to imitate the Jews in heroism, to adopt the philosophy of Epictetus as far as possible, and to select a pattern for the new religion.

At that time there was no one who seemed to have any hopes for relief from their misfortunes by the help of a Messiah, except the despised, broken-hearted and prescribed Jews who had been sold as slaves in the Roman markets and who were now meeting in a sorrowful condition in their synagogues, and the prisoners of war of other nations who were also sold as slaves. Four of the Augustine priests referred to, had Jewish man servants. These servants had taught the priests to sympathize with the Jews and to visit their synagogues occasionally. They paid physicians to attend to those who were sick.

An educated young Jew who had spent two years in Alexandria, came to Rome in the latter part of the reign of Domitian whose name was John. Many years afterwards he was called John the Apostate by the pharisees and John the Presbyter by the Christians. The Apocalypse was written by him, the second part of which was suggested by the Jewish war or revolt under the high priest Akiba and Simon bar Cochebas. The author of the tale was a schoolmate and youthful companion of John

named James, who repeated it in a religious discussion with Silas the Monk, a teacher of boys. Shortly after John arrived in Rome he made the acquaintance of Josephus, who induced him to act as agent for the sale of his histories. While acting in this capacity he got on friendly terms with the founders of the Brotherhood, which happened in this way. While John was taking his daily walk to men's houses at which Josephus advised him to call, he met a man who was standing in front of a house near a temple who appeared to John to be a Jew and he saluted him in the language of his own country. Finding that he was not mistaken they entered into quite a long conversation, during which John informed his countryman of the business he was engaged in. The other man remarked to John that he had heard his master speak of Josephus and that he might wish to be the owner of one of the books, so he brought John into the house and informed his master, that a young man whom he met at the door had books of Josephus which he was engaging customers for. The master of the house was Cepheus Linus, an Augustine priest. John was called into a room where there were several men sitting around a table. After the men had examined the books and talked to John about Josephus, Cepheus and one of his friends agreed to take two copies of the Antiquities and the Wars. According to agreement the books were delivered the next day at the price which John was in the habit of getting for them. When John called on that day there were seven men present who were priests of the Augustan cult. The young man who had introduced John to the priests was Simon's son. He had taught his adopted father the common language of the Jews and John was soon engaged to teach the other six priests the same language and this took up so much of his time that he gave up Josephus, as there was better pay in teaching the priests.

When John had called at the house of Cepheus Linus the seven priests referred to had made a full examination of the histories of all the gods and religious cults that had been known in Rome. They also had copies of the Alexandrian version of the Jewish sacred books. In their examination of the other religions, they discovered that what did most convince people of the truth of these religions were the accounts

of their writers that the gods that they worshipped performed prodigies against the order of nature, and it was the belief of the people that these gods did these wonderful things that made them believe in them. As the success of their undertaking was not to be overlooked they decided that the hero of the new religion should imitate the greatest actions of all the gods that had been worshipped in relation to miracles, for they had determined to establish a new religion. These things had all been settled and such a history as Josephus had written was all they were waiting for, when John called at a time when they most needed to have an opportunity to examine the history of the Jewish revolt and other particulars. Through their conversation with John and all other Jews they assumed that the Jewish sect of the Zealots could be made the foundation of the new religion, although it should be liberal enough to embrace the poor and neglected of all sects. To secure the help and coöperation of the Zealots and such Jews as gloried in the revolt, it was necessary to make it appear to them that the new sect was established to perpetuate the memory of the heroes and justify the acts of those who revolted against the high priests and pharisees as well as the Romans. John, who was second in command at Jerusalem, was liberated from the Isle of Patmos with other prisoners when Nerva assumed the government. He was immediately taken to Rome and provided for by the Augustine priests. When he was informed that the movement was intended to perpetuate their memory and justify their acts and condemn the high priests and pharisees, he earnestly lent his support to it. Although a very old man, he was still a man of great intellectual power, and his influence was of great importance among the Jewish revolters and their children. The priest who was appointed to confer with John said to him as it was necessary for them all to stand together and help each other at all times, and as other people who were not Jews had joined them they had changed the name from Zealots to the Brotherhood, meaning that although of different nations we are all brothers. The Zealots had taken the name from Jesus who was first called a Zealot. In their short history of the Brotherhood they had made him the master. He said to him that all religions that have ever become popular were properly organized at first, and as we desire that ours shall live and become

popular we have organized it in the proper way laying on its foundation twelve pillars as the religion of your forefathers, so we have twelve apostles, you are one of the most honorable. The others are Jews like yourself although some of them are dead. Simon's little son who came to Rome was adopted by one of my friends, who educated him, and gave him his own name, Cepheus. He is the greatest instructor in the three synagogues. He is so kind and considerate that they all seem to love him. When any of them is sick he immediately sends one of our physicians to attend him or her. After a long struggle, which was mostly conducted on our behalf by Cepheus, the three synagogues took up some of our forms. After being convinced that the temple would never be rebuilt in Jerusalem, as the Roman people would never permit it, they became satisfied that no animals would ever again be killed as sacrifices to God. So they adopted a simple institution that was used in the temple where I and the other six priests worshipped. At the end of the service bread and wine were laid on the altar or table, and after a blessing had been called upon it, all the people in the temple who desired to do so, partook of the bread and wine. This was called the Lord's supper. In the three synagogues after the reader has finished and some one has given instructions a hymn is sung, then one of the elders blesses the bread and wine. Frequently a brother from one of the other synagogues who has been present is asked to say something, or some of the brethren of the synagogue may know of some one who needs attention, if so there may be a discussion about it. But the whole service is very beautiful.

All this seemed odd to John, but when he thought of the length of time it was since he had attended a festival at the temple of Jerusalem he laughed about it and said may be the killing of animals to please God was foolish any way. But to return to the work of the seven priests, after they had read much of Josephus. They used the history of their own cult, that is, they adopted the system employed by the founders of the religion of Serapis at Alexandria. Serapis was a composite character created from the histories of Mercury, Hermes, Dionysius and Osiris. He represented all they considered valuable in the biographies of these four gods. According to the four evangels of the cult, the father of Serapis was Jove the

Supreme and Maia was his virgin mother, the star indicated his birthplace. He was born on the winter solstice, his head was rayed, his complexion florid and his hair auburn. He performed numerous miracles, fasted forty days and was tempted by the devil. He had twelve apostles, was persecuted for his religion and condemned to die by crucifixion. He was crucified at the vernal equinox, buried in a tomb and rose again from the dead and ascended to heaven. His sepulchre was in the Serapion at Alexandria. The cross on which he was crucified contained the initials I. N. R. I. which in his case meant the life to come. The writers who performed the task of preparing the history on which the deification and apotheosis of Augustus was consummated, had all the world to gather the materials from, which when completed was nearly like that of Serapis, therefore the Augustine priests did not have to make a new search, it was only necessary to apply the best to the person they substituted for Augustus, in their evangels or gospels. As Serapis whom they had for their model was a composite character made up of four former gods, it was necessary to have an evangel representing each, so that in writing the history of the person or character who would substitute Serapis and Augustus, four evangels must be written or the four evangels of Serapis remodeled to contain a history of the Jewish Messiah, to whom they gave the Greek title of Christ. As the composite character of the Christ must be drawn from the history of four Jewish individuals who lived at or near the time of the apotheosis of Augustus, the pharisees or ruling class, must be his enemies. To make a true history according to the idea adopted by the Indian philosophers for their Avatars, the biography of Christina that was publicly known was applied to him, which is as follows:

"He was the ninth Avatar or incarnation of the deity. His mother was a virgin named Mary who was the wife of a village carpenter named Josa. The messianic star indicated his birthplace. He was born on the winter solstice among cow herds or shepherds, in a cave. The nativity was ushered in with music and flowers and was recognized by the Magi who presented him with gifts of sandalwood and perfumes. At the time of his nativity his putative father was called away to pay the taxes. His head shone with divine effulgence. A slaughter

of the innocents was ordered by King Kansa, with the object of destroying the infant Messiah, who, however escaped. He was transfigured and performed many miracles. The doctrines which he preached are contained in the Vedes and Puranes. These caused his betrayal and death. He partook of a last supper with his ten apostles and was condemned to death by Kansa. He was crucified on a nimb tree on the vernal equinox in the thirty-third year of his age. To judge the dead he descended to the nether world, where he sojourned for three days and nights, after which he reappeared upon earth only to ascend bodily to heaven. His principal sacraments were baptism and the eucharist. His favorite disciple was Arjoona, Jain or Jon. He fasted forty days. At his death the sun was eclipsed, the earth shook with violent commotion and ghosts stalked the highways. The sign of his last coming will be as Kalpa, mounted on a white horse."

With such modifications as were necessary, this life of Christina was applied to Augustus, and it now was applied with little modification to the Jewish Messiah. In looking over the histories from which they hoped to get the information they desired to build the composite character, they found that the name of Jesus figured conspicuously in Jewish history at the epoch they intended or must use. As it was nearly similar to Jasius Quirinus and some of the titles that Augustus had assumed of Dionysius or Bacchus, they decided to use this name. Four things were absolutely necessary. It must be shown that he was a preacher, wonder worker, a prophet and a king, and also be crucified. The four characters who should fill these requirements must have lived near enough to the time of Augustus, so that the circumstances would not be so distant as to have been forgotten. One of the objects sought by the selections was that the historical data relating to each of them would in an ambiguous manner indicate that any one of them might be the Jesus referred to in the gospels. Having selected the name Jesus, they searched for the men whose record could be applied to the Messiah. The first Jesus they found in the Talmud. He became a Nazarene, went to Egypt in his youth, studied magic and the art of healing. He was called a wonder worker and was crucified on the eve of the Passover as a wizard. He furnished the part of miracle worker to the Jesus

of the gospels. A man who was making public speeches during the last year of Pilate, to whom we have referred before who was killed by Pilate at the solicitation of Caiaphas the high priest, whom Josephus does not name furnished the speech-making Jesus.

Another Jesus who came to the temple a long time before the war began and predicted the destruction of Jerusalem, the temple and the people was selected to furnish the part of prophet to the Jesus of the gospels. When Mark Anthony invaded Judea he took the kingdom away from Antigonus. His name was not Jesus, but he claimed to be king of the Jews. But the name Jesus had a royal significance. When he was turned over to Anthony he ordered him to be crucified with a crown of thorns on his head and the inscription of King of the Jews placed on the cross. He furnished the part applied to Jesus as King of the Jews who was crucified with a crown of thorns on his head and the other matters connected with it. Many other things had been done and said by other persons of the name of Jesus during that period which were said to have been done by or to Jesus. To follow their pattern they selected twelve apostles from among the Jews who had been members of the sect of the Zealots.*

In creating a composite character which they desired should be believed to be a real, living, acting historical individual, it would be impossible to appeal to history for confirmation of their ingenious story. But to offset this fact, witnesses were named to convince the ignorant and uncritical. In the deification of Augustus his divine attributes were advanced or developed in four distinct journeys or steps. First as high priest or Pontifex Maximus or regulator of priestly functions. Then heir to the founder of Rome their first demi-god. Then as the long expected Messiah, as declared by the Roman Senate and then as the son of God equal to the Creator, to whom their prayers were directed. In the same manner the four

*As Josephus had not mentioned the name of the father of the man he calls a liar, being the only one of the four persons selected, they could furnish him with a Joseph father and a virgin mother a hundred years after all who knew them were dead. And as Josephus did not name the Baptist's father or mother they could make them part of the holy family, but these things are not in the legend to which I must confine myself.

gospels were written or sketched, for they were not fully filled out at first. In the first he called himself the son of man. Then his genealogy was written from Adam. He had been to his disciples only as their master as a Zealot. To the people who became members of the communities his higher attributes were advanced as fast as they were capable to believe. When a large number had been for a good while listening to the preachers and when all the old men were dead they began to preach from the fourth gospel. At first none of the gospels had been delivered to the preachers. They received instructions verbally which they committed to memory and they preached this amount of the gospel adding what seemed to them connected with their lesson. An outline of the gospel was given in a discourse to all candidates for teachers, and discourses were written out which they were obliged to rehearse substantially before they could commence. Up to the end of John's life, that is the *Presbyter*, nine-tenths of the preachers were practically uneducated. A preacher, besides the honor that was attached to the office, was sure of making a living without work. When twelve young Jews who had become good preachers through practice in the Roman synagogues, had been provided with means to travel with Simon's son, Cepheus at their head, and John, who became a *Presbyter*, as his secretary and treasurer, they started for Judea by way of Alexandria, where they made their first stop and first preached outside of Italy. There were a few Zealots there who joined them and they made several converts from among the Essenes. Simon or Cepheus had been thoroughly instructed by the *Agustine* priests, so as to be prepared for the opposition of the leaders of the several sects of Alexandria, and he made a good impression. Finding that there was not much to be gained by a long stay there they started for Palestine. They had however formed one small community. They did not stop until they got to Judea in the vicinity of Jerusalem. Here they commenced to preach, sometimes in the synagogues at other times in public places. When they had founded a community here of Zealots and others, they then founded others that were composed of Essenes entirely. Being advised by a friend from near Babylon to go there, three of them went and after a week's work founded a community there, when they imme-

diately returned to Judea. After doing all they could in Judea they went into Samaria, where they were well received and did better work than they had done elsewhere up to that time. They remained three years in Palestine founding small communities in every city. Saulus, who was kin to one of the ruling families, who during the times of trouble, with other young rascals of the same class had committed all kinds of depredations on the poor and particularly on the more peaceable and honest of the Zealots, had heard the preachers of the Brotherhood in Alexandria and had followed them to Judea. Some of the Gnostics of Alexandria, who had heard the preachers of the Brotherhood at Rome, had taken what they understood to be the doctrines of the Brotherhood up for examination and were discoursing on the subject in one of their meeting places. Saulus had heard the discourses of the speakers and was thinking seriously about joining them when Cepheus and his companions arrived in Alexandria. After attending the preaching of the Brotherhood for over a week, he spoke to one of them about joining them. The meetings of the Brotherhood were crowded always and many people could not get inside the room, therefore they held most of their meetings in public resorts. Saulus said he thought he understood their doctrine well enough to make a public teacher, but he was informed that he would have to undergo a course of instructions in order to receive a letter which would entitle him to speak on behalf of the Brotherhood. Some time after this, a teacher of the community that was in Damascus heard about a man who was called Paul who did not belong to the community teaching in that city. Making inquiry about him it was discovered that he claimed that he was converted by Jesus meeting him on the road and teaching him how to teach. The brother who had made this discovery was about to denounce Paul, but Cepheus advised him to let Paul alone as they had no power to stop him, but no member of the Brotherhood should have anything to do with him in any manner. Now Cepheus knew that the Jesus of the gospels had no existence, therefore Paul was a liar. Paul did not know anything about the foundation of the Brotherhood, but he was smitten with a frenzy to preach, and did not want to take directions from any

one, so he preached a gospel of his own which was mixed with Gnosticism.

In the second year of the Emperor Marcus Nerva the first teachers of the Brotherhood began to preach in the city of Rome, from which circumstance, it was called the Apostolic City. Cepheus had been chosen president of the Council of Seven, and after his death his adopted son, the son of Simon took his place. During the seven years absence from Rome of Cepheus or Simon, the other six priests carried on the instruction of all those preparing to take the field as preachers. During the seven years that Cepheus was in the east they had established small communities in Palestine and all the cities near the sea and on the lines of travel from Rome returning through Macedonia to Rome. Cepheus had been continually writing to the council for messengers to be sent to him with such money as could be spared and for well instructed men to help in holding the established communities from breaking up. Paul in the meantime had copied the government of the Brotherhood and had established communities of his converts. John the elder had also left Rome with several young men that had been prepared for the work but he only got as far as Ephesus. Cepheus and three of the men who started from Rome made quite a stop at Ephesus. Ephesus became a centre for the energetic work of John, Cepheus and Paul. As John was the most reverend among the Brotherhood on account of his great age, his diplomacy, the position which he had held as a leading general at Jerusalem, some of those who had been his disciples thought that he ought to hold the place of greatest honor, so that on this small question the Brotherhood came near bringing a spirit of strife in their ranks, but John knowing the value of unity from his own experience, appealed to them as their ancient brother to love one another unceasingly. The great body of these men were ignorant and if they had been recognized as the oracles of truth, the men who had written the gospels and who had not given a single official copy into the hands of any elder yet might be brushed aside. As there were a large number of spurious gospels afloat which many of them had read and were using some of them, these gospels could be taken up and made official. But the question that was raised did not down until a long time after John's death.

When the gospels could not be withheld any longer, Mark's was first placed in the hands of the bishops, then came Matthew's first, which went to the east, and was translated into Hebrew, then Matthew's second gospel was issued. Many things contained in the four gospels had been written into discourses for the instructors, but only a very few of these written discourses were ever made public. Shorthand writers and men who had good memory wrote copies which were called gospels, by putting the matter of two or three discourses into one. Sometimes putting things in obtained from other sources. When a gospel was placed in the hands of a bishop he had to protect it from falling into the hands of enemies. When Cepheus got back to Rome after seven years' absence he got a great reception. Paul had followed him alone intending to try to get his friends admitted to fellowship. He made his way to the Jewish quarter and secured lodgings with a Jew and remained in his house a month. He was informed by the Jew that a man who was an important member of the synagogue close by, lived a few doors from him so he called on him. It was John the Presbyter. Paul informed him who he was and how he came to be converted. Paul had met Cepheus in the east and John was with him, but on account of the important position which Cepheus held in the Brotherhood Paul had not paid particular attention to the others who were with him. Of course John had heard about Paul's story in the east, but he said nothing to Paul about it. Paul knew that his coming was known, and as John did not ask him to partake of refreshment and let Paul do all the talking and did not ask him to go with him to any of the houses of other Jews or give him any welcome, he concluded that he would get no welcome from any of them, so he returned nearly broken-hearted. After Cepheus had rested and made his report he started back to the east again with another lot of instructed men. He went back the way he returned on his other journey taking John with him. John was not a good speaker, but he was a good writer. Cepheus took Mark with him this time as his secretary and letter writer, but John was his organizer. This time he remained five years in the east and when he returned he commenced to go through Italy to see how the Brotherhood was doing in the cities. He returned at the end

of the year, and as the Brotherhood was quite strong in Rome they bought one of the unused Augustan temples and Cepheus became the superintendent of this house and also the first of Rome, under the name of his adopted father, Linus. Fifteen years after the first preachers went out from Rome, it was found that a larger number of gentiles had joined the Brotherhood than of Jews. The Roman and Greek bishops began to think that it was injurious to the cause to continue flattering the Jewish revolters, and they brought the matter to the attention of the council who advised them to begin to disown that any of the revolters had been prominent in organizing their communities. John and all the older Jews who had been instrumental in influencing the Zealots to join the new movement were dead. John had been dead many years when the fourth gospel was placed in the hands of the bishops. On account of his great popularity it was given out that he had written that gospel in order that the Jews might accept it. Paul had worked zealously establishing communities against great disadvantages as he did not know that the Zealots among the Jews had formed a religious sect and that they had almost entirely gone into the Brotherhood, but all the older Zealots knew Paul and they would have nothing to do with him, but he got many Jews to join him. As he grew old he became infirm and Luke the physician had to remain with him wherever he went. He had insisted on his converts that it was necessary to put themselves under restraint, so that the edifying lives of his followers would shame the leaders of the Brotherhood into admitting him and his disciples into the fold, but none of the means he used for that purpose accomplished anything, and this had helped to make him infirm and old.

Luke was the only one of Paul's followers that any member of the Brotherhood would associate with. He was a good physician and when he knew of any of the Brotherhood being sick he hastened to him to help him. He was of a happy disposition and very humorous, so that no member of the Brotherhood could bear to put him off. Paul had ceased traveling about and was stopping at Ephesus where Luke remained with him receiving his brethren and writing letters for Paul. Paul determined to make one more effort to have his followers admitted to the Brotherhood and knowing that Cepheus had gone

to Rome where he was continually sending out teachers—the Brotherhood at Alexandria were also doing the same work. He therefore got some money and he and Luke started for Rome. He told those who came to him that he was feeling better and that he would go to the west and if he needed any of them he would write them to come to him. He gave Luke directions how to travel and when they got to Rome he told Luke to take him to the house where he had lodged when he was there before. Luke did not have much trouble in finding the house and the Jew was still living in the same place. When he got to the house he collapsed and had to go to bed. The traveling had used him up, but the desire to get to Rome sustained him until he was at the end of his journey. Taking only a little nourishment from time to time he died at the end of three weeks. As he had no friends in Rome, during the three weeks that Paul was in bed, Luke called first on John the Presbyter whom he had met in the east and told him about Paul and that he was going to die. John took him on the next Sabbath to the new synagogue where Cepheus preached. Luke stood in the back part as he did not wish to let himself be known. There were many of the Brotherhood in Rome who had heard of Luke's charitable disposition and his good works. He told John to say nothing of Paul's arrival nor anything about himself at present. When Paul died Luke and John called on Cepheus and imparted to him the fact. Cepheus called a meeting of the council and John was instructed to tell Luke to prepare the body of his friend for burial. The council concluded that Paul's followers were not responsible for Paul's lies. And as the Brotherhood was now being attacked on many grounds principally by Jewish writers, that it would be good to have all the communities into one fold so that they could present a united front to their enemies. Knowing that Luke would inform his friends of what they did for Paul, they made as great a funeral as the laws would permit and buried Paul with much ceremony. Luke had made it his business to buy every one of the many spurious gospels and other writings of that character that he could spare money for. As he and John were on very friendly terms he asked him if he had any of such writings. John had written several of these small books himself for several purposes and he had a collection of

others so he loaned them to Luke. He had a very dear young friend in Antioch whom he had tried to convert, but as Luke could not give him the knowledge he wanted he had not succeeded in converting him. During his stay in Rome through talk with John principally he had discovered many things that were new to him. Paul's followers had discovered that the superintendents of the Brotherhood communities had written evangels, or gospels as they were afterwards called, to preach from, and this gave them great advantage over Paul's superintendents, but Paul ridiculed the one that he heard of, for dealing in senseless genealogies and other things he said were foolish. The wise ones of the Brotherhood, said that Paul's Jesus was the phantom Jesus of the Gnostics although he kept it to himself. When Paul was dead and could no longer give his followers special instructions, they began to feel the need of such a book as the Brotherhood had. Luke had heard his friends speak about this matter more than once, and concluding that he was so near to Paul for a long time, that they would consider an epistle from him which would contain the elements of an evangel or gospel as being dictated by Paul, or at least containing the substance of conversations with Paul on that subject. So using the spurious gospels and his own knowledge he wrote the epistle to his young friend Theophilus of Antioch. After a consultation with Cepheus and John he departed for Alexandria. At Alexandria he showed the epistle he had written to Theophilus, to a friend who made a copy of it, which he began to use as a gospel. Luke then made out a list of Paul's bishops and sent a messenger into Palestine to the nearest bishop with directions to him to send it to another in such a way that the last person to receive it was Theophilus himself. He wrote the following letter to all the bishops of Paul's brethren, to be taken with the epistle to Theophilus:

"Three weeks after our arrival in Rome the beloved Paul fell asleep in the Lord, and was buried with great honor by the Brotherhood, as he had no friends here to perform the sorrowful office. Cepheus expressed great sorrow at the funeral, because of the strife that prevailed between the brethren of Paul and the Brotherhood, and hoped that in place of acting as enemies toward each other that they would become friends all working together in the one fold for the cause of Christ.

Therefore let no stumbling block stand in the way to keep the brethren from becoming members of one body in Christ Jesus. Signed Luke the physician and brother of Paul."

The Brotherhood at Rome sent a letter to Alexandria to be endorsed by those at that city and afterwards transmitted to the Brotherhood throughout the world, conveying the fact that Paul had died at Rome and imploring the Brotherhood to use all possible means to bring about united action and harmony with Paul's followers, so that they could stand as a wall of defence against Jews and Gentiles. As there had been only five copies of Matthew's first gospel sent out and these had been sent to Palestine and other cities of the east they were soon laid aside, and Luke's epistle was endorsed as a favor to Paul's followers so that all the communities in the east should use one gospel. It was not an easy matter to bring these jarring communities together as one body.

First along it was the Brotherhood that would not affiliate with Paul in any manner, but now many of Paul's followers would not go into the Brotherhood. Luke and John the Presbyter had remained great friends continually writing to each other about their affairs. They were both very liberal and very much interested in the success of the business they were engaged in. Luke at this time was looked upon by Paul's followers as Paul's successor. He wrote to John to meet him at Alexandria. There had been a large number of small books put out as histories, acts and memoirs of the apostles. Both John and Luke had gathered up a lot of them and the object of Luke's letter to John was on this subject. Cepheus had been the leader of those who went from Rome, his Jewish name was Simon the same as his father's. As Luke's gospel had failed to accomplish all they wished, they believed that it might be accomplished if it could be shown that Cepheus or Simon and Paul worked together in peace and harmony. Having this object in view through John's suggestion Luke wrote what was called the acts of the apostles. As none of the acts that had been written by other writers had been endorsed by the Brotherhood and made an official document, they also took some of Paul's epistles, for Luke had copies of all of them, and made new copies showing that Simon or Cepheus and Paul had worked together. It should be remembered that

all the old Jews were dead who had joined either branch of the brethren. When these documents were made public Paul's friends could find no ground to find fault. And when the Acts of Luke was read it was not long until it received the approval of the leaders of both factions. Still Paul's epistles were not used by any of the Brotherhood. Some of those who were pretty well educated, had studied them for one purpose or another, but not to use in their religious service. The complete unity of both branches was not consummated until Alexander became bishop of Rome. By this time in nearly every part of the empire there were small communities of the Brotherhood which went by whatever name outsiders gave them. It was soldiers of the Roman army that spread it so extensively.

It was not until now that it took the name of Church. Wherever you find in any of the gospels, epistles, acts or other religious writings that name, it demonstrates the time that the word was put into it. In order that the communities should all have one name and disown or abolish the local names they went by, the bishops of Rome, Alexandria, Antioch and other large cities wrote to each other about the matter and it was the unanimous conclusion that the name should be the Catholic Church, that is, a confederacy of communities working together under the name of the Catholic Church. From these centers of population the instructions were sent to all the local bodies that they should disown the names given to them for one cause or another usually by outsiders, and become members of the Catholic Church. After this event an attempt was made to get the people to stop the use of unofficial religious writings, but it took a long time to do it. The first revision of the gospels now took place. The gospel of John which had only been sketched as the last step in unfolding the full attributes of the Messiah, was now filled out. This was done when the Jews no longer held a place of honor or distinction at Rome, and none of them was called upon to look it over. As was stated before in order that the Jews might accept it, it was said that its author was John, that is, the original sketch. They did not examine it with critical eyes, for if they had they would have known that he did not write it, but he was a long time dead before any gospel was put into the hands of a reader. It was unintelligible to many for a long time, for

they had not understood that the Messiah was God. Their conception was master as first stated, and the Messiah as next stated was that of a most extraordinary person filled with charity and love for all mankind, who suffered patiently and forgave his most detested enemies; but God, as the Jews understood it was revengeful, unforgiving, and continually punishing them for their sins. So that some of them contended that if Jesus was God, there must be two gods, the God of the old dispensation and the God of the new dispensation.

However, most of them accepted even if they could not believe, but it became a great mystery which was hard to comprehend. But as they were revising the gospels then they put in some things which they afterwards declared were vestiges of the spirit of the God of the Old Testament. Such as "those who do not believe will be damned or condemned." There was so much dispute on this question that the College of Presbyters examined the matter and their verdict was that all the most ancient disciples and the apostles believed that Jesus was the only Son of God equal to the Father. That the term son, simply meant that God came down from heaven, and in order to appear as a man and to suffer for example's sake and for the sins of the world. Many explanations were given which satisfied many, but not all. When the revolvers were disowned in the second generation, when the Jews were a small minority, the time and manner of Simon's death which had only been talked about, was written into the gospel, and they confounded him with his son, whose name was Simon and also Cepheus not Cephas. And when John's disciples wanted to gain pre-eminence for John they used Simon's son's name to play with to show that the master had selected Simon to act as leader. The Church was the most democratic organization in the empire, all its officers were chosen by the people after it became the Catholic Church. There were some bright, intelligent men, bishops. Many very ignorant men had been converted whose sons had through some means received a good education and quite naturally and almost of necessity they followed their father's religion. When such men became bishops they were of great help to the church. The object of the men who were founders of the Church was to make it the best religion that ever existed. They also intended to make Jesus conform if

possible in his words and act to the ideal messenger of Epicurus, whose philosophy they were students of. They knew that not many men would suffer tortures and death for any man no matter how perfect he might be. And that the doctrines of no man would be beyond amendment, so when they had put doctrines into his mouth which they believed were the best that could be made, in order that no one would try to change them, they must of necessity make him a god.

But men came after them who were unstable in character. When the Emperor Augustus thought that his end was near at hand he made a supper, which he called the supper of the gods. Twelve priests of his order were invited, each one taking the name of one of the gods under whose name he had been worshipped. He always favored Dionysius to whom bread and wine were offered as a votive offering not as a sacrifice. When the priests were seated around the table he made a speech to them saying that he had exercised his best judgment in the government of the empire to secure peace at home and abroad and to try to make his people contented and happy, but knowing that mankind was ever ungrateful to their benefactors, that in a short time his good deeds would be forgotten; knowing this, he had established the cult of which they were his most deserving priests and that he might not be forgotten by all men, he had invited them to this supper of bread and wine which they should when he was gone from among them institute in their temples in memory of him. When he died the Augustine priests immediately instituted this supper as a votive offering to God in memory of Augustus. As all Augustine priests made a sacred promise to commemorate this supper to the end of their days, the seven priests were obliged to carry the institution into the new organization. All the things spoken of in this writing were related by John to his friend James who was a Jew, but it was told under the seal of friendship. In an excited discussion between James and Silas the Monk, James forgot the seal of friendship and told him the story which Silas committed to writing and revealed it to a brother monk, who handed it to another before his death and in this way it was handed down to one monk after another.

Let us now examine the Jewish legend to see if it will stand the test of close investigation. We have seen in the legend

where it speaks of the manner in which the Christian religion was founded, that the founders followed the plan adopted by the founders of the religion of Serapis and also of the Augustan cult. Serapis was a composite character created from the mythical biographies of Osiris, Mercury, Dionysius and Hermes; and having the four evangels of Serapis and Augustus before them, they remodeled them to suit the circumstances under which they intended to work out their plan of salvation. Following their pattern, necessity compelled them to select four Jewish individuals from whose life and works they could build the composite character of the Jewish Messiah, who must be a wonder worker, a preacher, a prophet and a king. As all the Avatars and Manifestors who personified the sun were born of the Virgin of the Zodiac on the winter solstice, in the cave where the moon was born and reborn; in the stable of Argus, and laid in the manger in the constellation of the Crab, where the Asses fed; crucified when the sun crossed the line, buried in the tomb or cave in the sky where the moon went when it died, then arose out of the cave or tomb on the third night after its disappearance and ascended up to the highest heaven.

As Jesus was a prominent name during that period among the Jews, and as its significance bore the semblance of national honor and royalty, that name was selected for the Messiah. As Mary had been one of the names of Christina's mother and also of Serapis' and Buddha's mother, that name was selected for the mother of Jesus. In looking over Jewish history they discovered in the Talmud a brief notice of a man of that name who was represented as being a Nazarene, on account of which the Rabbis cut off his hair and washed his head with the water Boleth, so that his hair would grow no more. He was taken to Egypt in his youth, where he studied magic and the art of healing. When he returned he became a wonder worker, that is, a worker of miracles. He is referred to in the Talmud as "that man who is not to be named." He was stoned to death and afterwards crucified by hanging on a tree on the eve of the Passover as a wizard. The legend says this man was selected to represent the miracle working part of Jesus. In the controversies between the early Christian fathers and the Jews, this is the Jesus that the opponents of the Christians

referred to. The Jews said, that his mother, whose name was Stada, was the daughter of a Roman soldier, that her character was bad and they called her vile names. There was a noted controversy between Celsus a pagan, and Origen the most prolific writer of the Christians at that time. This controversy between Origen and Celsus was intentionally disarranged so as to make it appear that Celsus was not alive when Origen was replying to his attack on the Christians. The Jesus of the Talmud is the person to whom Celsus refers as the founder of Christianity, and it nowhere appears in the argument of Origen that he corrects Celsus in this matter. This Jesus went to Egypt in his youth, was a worker of miracles, a healer of diseases, was crucified and hung on a tree as a wizard. He was also a Nazarene. So much of this man's life as was written in the Talmud was applied to the gospel Jesus, and Jesus exemplified the character of a wizard at the beginning of his work when he passed through a mob of men unseen who intended to hurl him from a rock to kill him. Peter and Paul refer in their epistles to a Jesus who was hung on a tree. When the opponents of Christianity had reviled this man and his mother until it became necessary for them to either own or disown him, the writers of the gospels having omitted to state where Jesus resided, now wrote into them that he lived in the city of Nazareth, that was why he was called a Nazarene, but that would not make him a Nazarene, but it answered the purpose even though there was no city in Galilee named Nazareth, only a small hamlet of that name.

A New Testament was published in New York with the approval of Bishop Hughes. The second chapter twenty-third verse of Matthew reads as follows: "And coming he dwelt in a city called Nazareth, that it might be fulfilled which was said by the prophets, that he shall be called a Nazarite." The Dowey (Catholic Bible) and all Protestant Bibles that I have consulted use the word "Nazarene" not Nazarite. But in the life of Christ by Rev. Francis De Ligney, a Jesuit, the word is Nazarite. All these bibles claim to be true translations of the Latin Vulgate. The Jesus of the Talmud was a Nazarene. But the sentence in Matthew "That it might be fulfilled which was said by the prophets that he shall be called a Nazarene, or a Nazarite," was what Jerome in a similar case called a bluff.

The Bible has been searched, even the margin notes, for the prophets that said it, but they have never been found. It is evident that the Jesuits are at work on Bible bluffs, and we may expect hereafter that all testaments published under their eyes, will have it Nazarite not Nazarene. As the gospel Jesus was a composite creation, no one among the early preachers was ever authorized to acknowledge any historical Jesus as the Christ. The gospels say that Jesus preached in Judea, Galilee, Samaria and other places as far as Tyre and Sidon, and that he was killed through the weakness of Pilate and at the instigation of Caiaphas the high priest.

The history of Josephus shows that a man whom he does not name was addressing public gatherings of people, and in consequence of the language he used about the author's friends, he calls him a liar who contrived everything so that the multitude might be pleased. The inference to be drawn from the language of Josephus in reference to this man is, that he had been frequently addressing public gatherings of the people on Jewish affairs, and the reason Josephus does not name him is that he had been publicly criticizing his brother pharisees, so that he was another "man who must not be named." He states that the killing of this man sent Pilate to Rome to be tried for murder, and although he does not connect his brother Caiaphas with the murder, it is evident that he was connected with it, for the president of the province expelled him from the high priesthood at the same time. The writers of the gospels being Romans not only throw the blame for his death principally on the high priest, but they blame the Jewish mob, who Josephus says followed him approvingly. It is evident that the work of this man suggested the preaching part of the gospel Jesus. It seems evident also that he was quite a public character and that his name was Jesus for John certainly knew him and possibly there was love between them which he often spoke about. This man's work strongly sustains the Jewish legend. If this man had been a healer or miracle worker, Josephus would have called him a magician. It is likely that his public speaking was what might be classed at the time of a political nature, for the innovators at that time wanted some man learned in the law to attack the rulers, and as the high priests were tyrannical, and the pharisees power-loving and avaricious, while

they were strenuous in the observance of the technical features of the law, and oppressed the poor, so that his criticism of their actions was good preaching. Following the Jewish legend the person selected to perform the part of the prophet, is referred to in Book VI and chapter five of the Jewish Wars. He says that "One Jesus, the son of a plebeian, came to the temple during the feast of the Tabernacles four years before the war began and cried out a voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against the whole people." (This is where the writers of the gospel got the *voice* of the Baptist crying in the wilderness from.) This was his cry by day and by night as he went through all the lanes of the city. He was arrested and beaten many times. Finally the rulers thinking he was crazy took him before the Roman procurator when he was beaten till his bones were laid bare, yet he made no supplication for himself nor shed any tears. The Roman procurator then asked who he was and whence he came but Jesus answered him not, but still kept up the cry woe, woe to Jerusalem. The procurator finally dismissed him, but he kept up the cry of woe to Jerusalem. At last he was killed by a stone from a Roman engine as he was going around on the wall. There is much more about him than stated here. The gospel of Matthew says they brought Jesus bound to Pontius Pilate who asked him who he was and whence he came and Jesus answered him never a word. Mark says "They delivered Jesus to Pilate who asked him several questions, but Jesus still answered him nothing." Luke says "And Herod questioned him in many words, but Jesus answered him nothing," and John remarks, "Pilate entered the hall again and he said to Jesus 'Whence art thou?' but Jesus gave him no answer." All the gospels say that Jesus was practically dismissed by Pilate. This Jesus was the man whom the Augustine priests selected to have his record applied as a prophet to the gospel Jesus. There is no practical difference between the prophesies of this Jesus in relation to the destruction of Jerusalem, the people and the temple and the gospel Jesus. Every time the question as to who he was and whence he came is put to them they answer it the same way. All the gospels say that Jesus was scourged

and Josephus says this man was beaten till his bones were laid bare. During the time that this Jesus was prophesying he did no work but lived on the charity of well disposed people. There is no account that the gospel Jesus did any work during his travels or preaching. According to the gospels, the final and most effectual charge that was brought against Jesus by the high priest was that he said he was a king.

According to John Pilate said to Jesus, "Art thou a king then?" Jesus answered "Thou sayest that I am a king, for this was I born and for this came I into the world." Luke says, "Pilate asked Jesus if he was king of the Jews and Jesus answered, thou sayest it." According to Mark and Matthew the same questions and answers are given. They put on his head a crown of thorns and mocking him said, "Hail king of the Jews." All the gospel writers say they crucified him with a crown of thorns on his head and an inscription on the cross over his head the King of the Jews. John makes it "Jesus of Nazareth King of the Jews." When Anthony invaded Judea after a number of battles Antigonas, who claimed to be King of the Jews, was turned over to him. When he was crucified with a crown of thorns on his head and the inscription placed on the cross "the King of the Jews," Herod had bribed Anthony with gold to give him the kingdom. Antigonas was a poor general, but made as good a fight as he was able against Herod and the Romans, but when taken prisoner by the Roman general he begged for his life to be spared, this act caused the Roman officer to laugh at him calling him a woman. When turned over to Anthony it is likely that he performed the act of weakness again so to humiliate and disgrace him he ordered him to be crucified with a crown of thorns on his head and the inscription placed over his head the "King of the Jews." Where the application of this man's disgraceful end to the gospel story of Jesus comes in is that Antigonas was no real king. The Romans held dominion over Judea and he had never been recognized as a king. He married a woman who was one of the last heirs of the Hasmonian kings and started to fight to gain the kingdom, therefore he was what is called a pretender.

Now if the story of the gospel Jesus was true, he could not be looked upon as a king on account of claiming heirship from David, whose bones had long since gone into ashes or dust.

therefore in any historical light he could be nothing but a pretender. This is where the exact similarity comes in. This is why the story of Antigonas fits that of Jesus, and this is why it was applied to him by the gospel writers. As the Jewish Messiah had to fill out all the requirements of his predecessors, he had to be crucified and they used Antigonas whom many Jews loved in his day and nearly all of those who were men at the time knew of, as the fourth man to play a part in their tragedy. The fate of Antigonas must have been in the original copy of Josephus, but he uses the words of another historian who said that such a disgraceful death as Antigonas suffered had never been known to be inflicted on a king. Dion Cassius, the Roman historian, who wrote at the latter part of the second century, copied what he wrote about the Jews mostly from Josephus, and says, Anthony stretched Antigonas on a cross with a crown of thorns on his head and the inscription of "King of the Jews" placed over it on the cross, so that the disgraceful end of Antigonas would cause those Jews who loved Antigonas never to think of making one of his sons king of the Jews. When the apochryphal gospels and other semi-Christian writings were put in circulation, some of the writers had copies of Josephus and other Jewish writers that very little is known about at the present day.

You have seen that none of the official gospels, or memoirs of the apostles, as some called them, were placed in the hands of the preachers for a long time. The writers of the spurious gospels and others were hunting through Jewish histories to find who the Jesus was that the preachers were talking about, so that nearly every bad character of the name of Jesus recorded by Josephus principally, was called the founder of the Brotherhood by their enemies, and as certain incidents in the lives of some of these Jesuses were tacked into some of the spurious gospels, this fact gave ground for what was called "the blasphemous work of the adversaries of the Brotherhood." A notorious robber mentioned by Josephus was claimed to be its founder, and there was so much talk about him, that he is referred to in the gospel where it says that he was reckoned with the wicked. The Jews who were taken to Rome by Titus, and their sons and daughters, were the first to become members of the Brotherhood, as they believed that its main object

was to perpetuate the memory and justify the acts of those who rebelled against the authority of the high priests and the pharisees. The most prominent men in the revolt were named as the original twelve apostles. In the original gospels there were no dates given and everything was done to prevent any one from knowing when they were written or when any of the events related in them had taken place. When it was publicly announced that the crucifixion occurred under Pilate, the small number of spurious gospels that had been written was soon followed by nearly fifty others.

You have seen that John, whom Josephus calls John of Gischala, was one of the very prominent men during the earliest years of the preaching of the gospel. John was born about the beginning of the century and his wonderful constitution preserved him till the early part of the second century. Cepheus, whose Jewish name was Simon, being the son of Simon who became supreme commander of the Jews at the siege of Jerusalem, was the first to take a band of preachers to Alexandria and Palestine. During John's life and after his death, his disciples had tried to attain pre-eminence for John and for themselves, because of the high position he held at the siege of Jerusalem. John's name had been given to the fourth gospel on account of the estimation he was held in by the Jews and also that the Jews would not think of rejecting it. Before that gospel was put into the hands of the preachers it was revised to show that the master had selected Simon to be the leader of his apostles. Much later in time, when the Jewish revolvers were being disowned the eighteenth verse was put in John's gospel to convince John's disciples. Simon having lived for a long time among the Idumeans, Josephus noting that he had been called Simon Bar Giaora, when he was first referred to in the gospel, he was called Simon Bar Jona using the Idumean phrase in place of the Jewish phrase Simon Ben Jona, but this was done after the revolvers were disowned by the gospel writers. The name Peter was taken from the tragedy of Prometheus, the fisherman Petrus. The character of this fisherman is described in the XVI chap. 21st and 22nd verses of Matt. in nearly the same manner that it is described in the tragedy of Prometheus. As Paul, who changed his name from Saulus so that he would not be known, did not know anything about

what the gospel writers were doing, always referred to the leader of the Brotherhood as Cepheus, but in order that the name would convey a meaning somewhat similar to Peter in the language they usually used, when they got Paul's epistles in their custody they wrote it Cephas. Later gospel revisions got the names of the older Simon and his son mixed as the Jewish legend says young Simon had the Jewish name of his father, and also that of the Augustine priest who had adopted him whose name was Cepheus Linus. Cepheus therefore became the first superintendent of the Brotherhood and afterwards bishop of Rome.

On his second visit to the east he made a long stop at Antioch. The question of pre-eminence between John's followers and those of Cepheus had spread from Ephesus to Antioch. From this city he got in communication with all his followers in nearly every part of the east. It was here that he either assumed the office of superintendent or was elected to that office. Your attention has been called to the fact that no dates or the names of reigning kings were put into the original four gospels, but as Luke's gospel was a compilation or selection from apocryphal gospels and such matter as he had learned from the preaching of Paul, the great caution that was observed by the writers of the original four was neglected by Luke. As this gospel immediately was placed in the hands of Paul's followers, for a long time its contents was indelibly impressed on their memory, as it was the single story of one man written in historical order. The birth of Jesus being placed at the Cyrenian taxation, the beginning of his preaching at the fifteenth year of Tiberius and the government of Pontius Pilate. Being drawn from many sources, even some of the preaching of his brethren he made Jesus say, "That the blood of all the prophets which was shed from the foundation of the world may be required of this generation. From the blood of Abel unto the blood of Zacharias who was slain between the altar and the temple, verily I say unto you it will be required of this generation." It should not be necessary to remind the reader of the fact that Zacharias was slain more than thirty years after the time that the gospels say Jesus was crucified.

Although there is nothing in the New Testament that shows that Paul was ever in Rome yet the Jewish legend says he

was there twice, dying there on his last visit. Although his followers became a part of the Catholic Confederacy, they still used his gospel principally and his epistles, but that part of the church that had not been Paulites made no use of his epistles, except a few of the more educated, who merely kept them with them for one purpose or another, this fact kept the gospel of Luke and many of Paul's epistles from being revised less than they otherwise would have, but in no great length of time all the epistles and Luke's gospel would have been shorn of every sentence which the revisers did not like to preserve for future generations. But in a short time after the church had reached a peaceful and prosperous condition, one of the followers of Paul, a layman and a rich ship owner, a deep student of church history, an able theologian, a man of rare vigor and energy opened a breach in the ranks of the church, which if it had not been for the effective organization which had been secured through over forty years of persevering and continuous labor under the most difficult circumstances the Catholic Church which had now arrived at the goal to which its founders looked with anxious eyes, might have been destroyed, or at least have fallen back to the position of a minor Christian sect. Marcion repudiated all the gospels except Luke's, and of the epistles of Paul he excepted only ten, and parts of the ten he denounced as spurious. Paul was his single apostle of Jesus Christ, and he never abandoned the design of gaining the whole membership of the church to his gospel and ideas concerning the Christ. He established his seat at Rome and traveled east and west, first arousing the dying love for Paul that still slumbered in the minds of the oldest converts alive of the man from Tarsus. What there was left of these flocked to his standard, and with the impetuosity and force of Luther at a later epoch, his watchword was nearly the same in some respects. He as Paul was ignorant of the real foundation of the religion; he hoped to bring it back to what he thought Paul's conception of that foundation was. You have seen that Cepheus and the other founders of the Brotherhood desired after Paul's death to bring into the one fold all those who believed in the main doctrines taught by them, not because of Paul's conception of the Christ or Paul's letters, but because his followers were a respectable body of Christians. They

were honest and faithful workers in the cause and no matter what Paul's credentials were, they were not responsible for what they did not know. It was easier for a large number to withstand the attacks and insults of outsiders than to bear the taunts of enemies and half friends, and the positive injuries of pronounced enemies. Therefore when Paul's followers came into the fold a great object had been accomplished. If the leaders of the Brotherhood had a full knowledge of Paul's conception of the Christ and if that conception was the same as Marcion's, they would by wise diplomacy eradicate that conception from the minds of such of Paul's friends as had grasped that conception of the Christ.

Of Paul's many lies his greatest lie was about the manner of his conversion, this lie being his only commission as a preacher. The founders of the religion knew that the Christ of their invention could speak to no man, therefore they knew that Paul was a notorious liar for claiming that their composite character ever spoke to Paul or any one else. On this account the Brotherhood never ceased to call him a liar and an imposter. And Paul told so many lies that outside of his own friends no confidence was placed in his word. Paul had learned the Gnostic idea of the Christ, and if he had honestly desired to become a faithful preacher of the Brotherhood, he would have gone to them for instructions in order to get a commission to preach, but he did not wish to take orders from any one. He wanted to be boss, and he wanted to preach a gospel of his own. He expected that his lie would be believed by the majority of the preachers as he knew they were ignorant, but he was ignored by them at the advice of the leaders.

These expecting that a larger number of the Jews would rally to their standard, were disappointed, and they then gave their attention to the pagans. Here again Paul tried to make himself good by claiming that Jesus commissioned him to preach to the Gentiles, but the Brotherhood still called him a liar. When Marcion, with his wealth, zeal and ambition tried to make the fully instructed successors of the founders of the Catholic Church believe and accept Paul's conception of the Christ he failed. Although he had made a wide breach in the church membership, he did not have good organizers to perfect his work and when he ceased from his labors, his lead-

ers divided his followers into differing sects and the great majority went back into the older organization, but Paul's ghost went marching on. Luke's gospel and Paul's epistles were preserved without such a revision as they might have been subjected to, if Marcion had not fought to give them first place in Christian history and theology. Alexander Pope who was a wise poet said "Whatever is is right," if that saying contains the truth, it was a good thing that Marcion lived and fought to make his idea of right prevail, but the writer of these lines does not believe that everything that is is right, therefore he thinks that it was a great misfortune that Paul's letters were preserved one day after the death of the liar. The founders of the religion had a worthy object in view and none of them wrote a line with the hope that his name would be preserved. There never was a time that Cepheus gave Paul the right hand of fellowship, if that had occurred there would have been no necessity for Luke to write either a gospel or an Acts of the apostles. After the death of Marcion Paul's epistles were used to help bring back to the fold those who became his followers, and some of the unnatural ideas of Paul soon became popular in the church. Paul was a bachelor, so was Marcion.

In the gospels there had been no precept calling on any prelate to refrain from marrying, but Paul being a bachelor himself, advised others performing religious functions to remain single, even recommending this unnatural idea to the men and women of his communities. This condition of things did not prevail in the Brotherhood. After Marcion's exploits and preaching had made an impression on the minds of the rulers of the church, celibacy began to take root among the priests. Finally when the state had joined hands with the church celibacy had become obligatory on all performing religious functions. The three men, Ambrose, Jerome and Augustine, whose acts and words have ever since ruled the Catholic Church, were converts to the teaching of Paul and next to Paul are responsible for all the moral and intellectual degradation that followed. For sixty-seven years after Constantine, the emperors did little to injure the social, financial or political interests of the majority, as their advisors were patriots and statesmen. The numerical strength of the Christians, after sixty-seven years of imperial patronage is described by St. Augustine in the year three

hundred eighty in these words. "The overwhelming majority of the people and nearly the whole of the nobility are still pagan." And St. Jerome writes that the Christians are less spiritual than ever. He gives an account of the moral condition of young priests which is nearly as corrupt as that of their order during the middle ages. Although the growth of the church had been slow even with the help of imperial patronage, the means for its more rapid growth was furnished by the election of Ambrose, an ambitious lawyer and politician, bishop of Milan. Gratian, a boy of sixteen years, and Valentinian six years, were the emperors of the west. The seat of the imperial court was at Milan. By his position of Bishop of Milan, Ambrose became spiritual director of the two young emperors, who were very religious and superstitious. Taking the eldest of these under his management, after two years the triumph of Christianity began in earnest. When the time came for the young emperor to assume the robe and title of Pontifex Maximus, he refused to accept them. This was done at the instigation of Ambrose who was then beginning to perform the functions of that office without the title or robe. The bishop of Rome always exercised great influence, because of the wealth of the Roman see, but no such title as "The Pope," was recognized until after the time of Ambrose who had attained greater political power than ever had been exercised by any bishop. Through his influence over the young emperors of the west Theodosius was made emperor of the east and now he became spiritual director to the emperors of the west and east, and at his dictation every bit of patronage which the pagans had received for a thousand years was now taken from them. Some of the Christian priests now humorously remarked to their pagan neighbors, that now everything was as it should be as all religions were on equal terms, so the pagans accepted the altered conditions and immediately assumed the expense connected with their religious worship. Ambrose did not think the pagans would try to support the expenses of their temples as it would take an enormous sum of money, but they did. He then induced the Emperor Valentinian in three hundred ninety-one to issue an edict commanding the pagan temples to be closed and all sacrifices discontinued. Most of the temples were closed, sealed and some of them were demolished. Being debarred from entering the

temples some of the priests held services outside of them. That this evasion of the law might not spread too far, another edict was issued imposing a fine and imprisonment on all who should dare to cultivate any other than the Catholic religion. As the Catholic Church had adopted all the captivating features of pagan worship, when the mass of the people saw the temples closed they walked into the Catholic churches in droves. Within the space of twenty years under the dictation of Ambrose, the Catholic Church had grown from a small minority of the common people to a majority of them.

The Catholic Church was now made the religion of the state, and the public revenues were used for the construction of churches and the support of religion. But still a majority of the nobility and the intellectual classes were pagans. A decree was now issued to suppress these classes altogether. It excluded from the services of the emperors all enemies of the Catholic religion. While Ambrose was Bishop of Milan and spiritual director of the emperors, Eusebius Hieronymus, a half savage monk was occupying rooms in one of the palaces on the Aventine, teaching the daughters of the wealthy and gathering gold to feed the army of professional beggars spreading themselves over Africa. And Jerome, in his cell at Bethlehem, through his letters established the cult of the virgin and virginity, as an imitator of Paul, and through his brutal but captivating letters to Roman ladies, taught them how to convert their husbands and sons. But the insane propaganda of the virgin cult insisting on virgins and widows to take a vow of perpetual chastity, was the means of making Ambrose and many leading bishops, write special epistles in favor of the cult of the virgin that would make a horse laugh at the present day. Think of men whose writings and other work are ruling the Catholic world even to-day, declaring that the Lord would provide other means than the natural one to increase the population of the earth if virgins and widows would take a vow of chastity and keep it. And that a small number of matrons would under God's providence be so prolific in the number of children at a birth, that the usual rate of increase would continue. That married men and their wives should live as much apart as possible and only come together for the purpose that the Lord had instituted matrimony, to increase

the number of souls. Jerome as an expounder of doctrine, in relation to the soul held that the Lord united the soul with the body of the unborn infant, when the body was ready to receive it. Augustine thought this idea militated against the doctrine of original sin. He thought souls might be propagated by parents to their children, but Jerome's idea was accepted by the church as the true doctrine.

However, on the question of virginity and men's connection with women they bent the law of restraint until it broke, as their successors while accepting their doctrine of faith, the despising of intellectual exercises, and the condemnation and damnation of mental liberty as followers of Paul, ignored and laughed at restraint. Augustine as the most valiant and victorious defender of doctrine, and the animating spirit of synods, conclaves and councils, carried the New Testament fixing the canon practically as we have it to-day at the council of Carthage. The political policy adopted by Ambrose was continued throughout the empire or what was left of it in the day of Pius IX when Victor Emanuel entered the city of Rome, capturing the seat and citadel of the western empire, leaving only a garden to the Pope as his temporal kingdom.

It would not be doing entire justice to our subject, to leave the gap of time between Ambrose and Victor Emanuel entirely unnoticed. Ambrose being a politician first, and a follower of Paul as a Christian bishop, his Pauline education destroyed his appreciation of patriotism, intellectual acquirements and the beneficence of a great social civilization in which men and women could enjoy all the happiness that springs from the natural aspirations of the human heart enjoyable mostly in the marriage state, which his office of bishop precluded him from experiencing. Being ambitious he aimed to make his profession in life and the church whose cause he had espoused, the governing power whose ecclesiastical organization should rule the state. Like the majority of politicians in all ages, he was ignorant of the value of science and the arts, and superficial in general knowledge. Under these circumstances, his Pauline education or convictions caused his deplorable and unfortunate bigotry.

For over three hundred years before the Christian era, all the arts and every branch of science had been cultivated in Greece, such as philosophy, astronomy, painting, elocution,

sculpture, oratory, poetry, history, the drama, medicine, music, mathematics, and everything else that elevates the mind or gives strength and vigor to the body; and in time these elevating and civilizing pursuits were transferred to Rome where it became fashionable to imitate the great Greek masters. Before the time of Ambrose while a small number tried to practice the whole of Paul's philosophy of self-effacement and the abandonment of all that the world holds valuable, after his time, faith became the only virtue, and if it had not been for the revolt of Luther, the church might have died like an old tree of rottenness at the heart. Dominated by the philosophy of Paul as interpreted by Jerome, Augustine and Ambrose, the products of the intellectual labor and the patient industry of artistic genius, which beautified, enriched and ennobled Greece and Rome for centuries, were under the dominance of Paul, as interpreted by Jerome, Augustine and Ambrose, buried under the dust there to lie until a Mohammedan spade dug them up. It is written in that allegorical poem of John the Presbyter, called the Book of Revelation that there was silence in heaven for the space of half an hour. Put your ear now to the trumpet of time and listen to the sounds that flow on the summer breezes of many centuries. In the distance you hear the echo of the sepulchral voice of the priest and the mournful chant of monastic prisoners. The tools of the sculptor are silent. You cannot hear the movement of the painter's brush. In vain do you strain your ear to try to catch the sound of the voice of the political orator or dramatic artist. And if your amorous or patriotic soul should prompt you to try to catch a melodious strain from the lute of an epic or love-impassioned poet, you listen in vain. A silence as dead as the grave, disturbed by no sound save that of the voice of the priest, the clash of sword blades, the twisting of the wheels of torture and the clank of chains. But Arabian enterprise dug up some of the treasures of Grecian lore from beneath the dust of ages, and putting them on the points of their spears shoved them down the throats of Christian soldiers on the plains of Palestine. Bagdad in the tenth century under the Mohammedan Caliphs was the first seat of artistic and scientific learning that had existed since the time that Hypatia was brutally murdered at Alexandria. Refinement and art culture were carried from this

famous seat of learning to Cordova in Spain. From Cordova the first wave of artistic and scientific thought made its way into western Europe.

Another wave, rolling directly from Bagdad, overwhelmed the first onslaught of the Crusaders. Once more from the schools of Cordova philosophy and art sent another wave that pierced the heart of Christendom. Art and skepticism now marched hand in hand. The poet took up his pen and soon the experimental lines were traced. Slowly the child of genius labored to catch the tints of blinding colors. Slowly he moved his chisel in tracing the forms of animals and men. Slowly the voice was tuned to sink in softest cadence and to soar aloft along the higher notes of music's staff. The seeds of art are sown anew, and when the summer's sun of Mother Genius touched the tender twigs with smiles of gladness, the face of nature changed from a countenance deformed by mental thorns and thistles to fields of fairest flowers and blossoming groves, and rippling brooks, and perfumed air laden with the sounds of social music. Popes now fought against kings for continued supreme power, the only means by which the advancing wave of freedom could be overthrown. And kings fought for independence against the Pope. And whilst combat raged Averroes sowed the seed of skeptical philosophy. Greece and Rome arose from the dead and the amorous songs about their social gods and goddesses soon pulled the mask of slavish superstition from the brow of the fairest portion of humanity. A revolution in the intellectual and religious life of Europe began after the fall of Constantinople. The Arabian philosophers had carried the torch of learning into Spain much earlier, but it was not until Christian Europe had been battered on the east and western flanks, that the iron-handed sovereignty of the church of Rome began to be defied. Scarcely had the last Moor been driven out of Spain, than Columbus opened the gates of a new world. Then that intrepid seagod, Magellan, demonstrated the rotundity of the earth. The atmosphere now because pregnant with enterprise. Man had awakened from the slumber of the dark ages. Luther defied the ecclesiastical cohorts of Rome. Henry the Eighth, that burly monarch, performed an act of civilization greater than he knew. If he did not purify society, he helped most essentially to destroy

a power that was more cruel, more debauched, more dreaded than himself. He crushed the Papal power in Great Britain and Protestantism became a fact. Protestantism now burst upon the world with a fanatic fury only paralleled by the march of the first Mohammed.

Religion assumed the character of a seething volcano in many places. The ingenious but savage Calvin, whose mind was filled with the ambiguous mutterings of the bloody prophets of Judea and the insane spirit of Paul raised the standard of revolt against Luther as well as Roman Catholicism. Again were the arts struck down, again were men and women called upon to shrink in slavish terror from the wrath of Jehovah, to walk the earth in fear and trembling and to thank the Lord for all the cruel sufferings he heaped upon their undeserving heads. Although the cry of faith was still the loudest, a reformation in the morals of men began to take root. Copernicus inspired by the voyage of Magellan, which proved the spherical form of the earth beyond any power of dispute, using the suggestions of all others who had no knowledge of this fact, said the sun was the center of the planetary system. Pythagoras using the idea of a central fire which had been evolved by an Indian philosopher, made this fire the center around which the sun, the planets and all the stars revolved.

At a much later time, the causes which suggested the idea of a central fire were not known, the Pythagorean school then supposing Pythagoras meant that the sun was the central object, taught that doctrine. The history of astronomy through all the time afterwards included this idea of the Pythagoreans, and although it was condemned by Augustine and most of the church fathers who gave any attention to astronomy, yet it lived in the history of astronomy. The spherical shape of the earth had been taught in the Alexandrian schools long before the Christians had any say in these matters, but when they did have something to say it was in favor of a flat earth. The positive proof of the earth being round being a settled fact, this fact did not need much other proof to sustain the heliocentric theory. However, the church teachers had been teaching a flat earth, and that the earth was the center of the universe. But Copernicus had no public defender until Giordano Bruno escaped from his convent cell, and with a soul more aspiring and enthusi-

astic than Hannibal, entered the intellectual arena, shattered the crystal vault of heaven into fragments and established a new heaven and new earth, and from the burning embers of his charred corpse science again arose to life. Galileo, with greater opportunities fearing the fate of Bruno in his old age, recanted the doctrine that the earth moves. The superstitious halo that enveloped the person of kings, princes and ecclesiastics, soon became the target of the humorous Rabelais and others. Poets, dramatists, philosophers, and political economists, leaving the field of religion to kings, priests and ministers, bore the advancing wave of human aspirations and progress onward until it broke with tempestuous fury on the aged walls of social power and crystalized privilege. The continent of America which had arisen from the sea like the sudden appearance of a blazing comet, caused the minds of thinking men in Europe to cast their eyes to the west toward the fabled Isles of the Blessed. In time they heard of two larger islands, one north the other south. The northwestern part of the southern island and the southwestern part of the northern island were inhabited by people who were wealthy in gold, silver and cultivated lands.

A small number of Spanish adventurers with some horses and firearms, neither of which the inhabitants had ever seen the like, appeared suddenly in their country. The priests of these people had been educated in the doctrine of the Avatar system, and the prophets of these people had announced, before the invasion of the Spaniards, that the time approached for the appearance of their Messiah. In consequence of this belief by the people, the Spanish adventurers robbed them of their gold and silver and not until they had murdered thousands of them did they offer any resistance to them. Thirteen hundred years before these Spanish adventurers landed in Mexico the Jews who had imbibed the doctrine of the Indian Fakers about Avatars, believing that one of these Avatars was going to redeem their country from the dominion of Rome, commenced a war that almost annihilated the Jewish race in a vain struggle suggested by a prediction or prophesy contained in their sacred books. And here again in Mexico and Peru the same doctrine had crossed the ocean and through its blighting influence an innocent people became the victims of priest-craft and another race of human beings was annihilated under similar circumstances. The

people who settled our own country came from the British Isles and other parts of Europe to an uncultivated wilderness where they expected to gain a living by the cultivation of the soil. The time finally came when it was necessary to fight for their freedom against the King of England who claimed to rule the country by divine right, declaring that all just government should be derived from the consent of the governed. Being victorious in their fight for liberty, they made this maxim the cornerstone of their government, and most of the officers who were selected to execute the laws were elected by the voice or vote of the people.

Having lived a hundred and twenty-six years through wars and peace, during which the people have reaped the benefit derived from discoveries in the arts and sciences, which have broadened the vision of man by obtaining a truthful knowledge of his own history and that of the earth, and the unlimited extent of the stellar universe. The hard and continuous toil by poorly fed men and women, is gradually disappearing. Many things that were once the luxuries of the rich are now common to the families of the mechanic and expert laborer. Night has been turned into day through the use of electricity. Cars propelled up steep grades by its application. Mountains and the streets in large cities tunneled, also broad rivers tunneled, thus the means of travel and transportation have increased to meet every demand of the public. Through the application of steam and electricity on railroad and telegraph lines space has been practically annihilated. You can sit in your own room or office and converse with your friends who are many miles away. The wood chopper in his cabin on the prairie a hundred miles from any other habitation, through the horn of his phonograph may hear distinctly the solos of the great singers, the music of marching bands, and the humorous dialogues of actors on the stage. The art of healing and the use of medicine have wonderfully advanced, and surgery has become a science in the hands of many doctors. These are only a few of the miracles that common laymen have produced for the benefit of man, while the priest has shut the door on improvement in his superstition. A great educator, the president of one of the most honored colleges in the world, on delivering his farewell address to the thousands of students who spent some of their

time in the college over which he presided, believing that his useful life as an educator could not be fittingly closed without imparting to the great army that had loved to hear his voice, the wisdom that experience and knowledge had made him the interpreter of; knowing that all the gods that had been worshipped for thousands of years, were priest-made gods, as were the religious cults that sustained them; and seeing about him the wonderful miracles produced through the arts and sciences by laymen, he prophesied that all these priest-made gods and religions would be swept away. That the superstition, by which the conspirators against the happiness of mankind held the multitude in mental slavery would be destroyed. That the new God and the new religion, would be the hand-maids of the arts and sciences in eradicating evil, disseminating truth, and in the promotion of all work tending to make the world a fitting habitation for man. For the fulfillment of the prophesy of President Eliot, let us pray.

In all of the Protestant denominations there are preachers who are very liberal, and some of them practically independent. In the Universalist denomination, the liberals are in the majority. In the Unitarian denomination, there are preachers who are preaching the new gospel at the present time, and the preachers of independent congregations have been preaching the new gospel for several years.

ALPHA AND OMEGA

An age before the brow of man
Was bound by priestcraft's snare,
The moon revealed the natural plan
Of wisdom and of care.
When freezing wind the burning sun
Subdued, the glowing light
Man's praise and worship won
As God of life and might.

Aurora bright at night and morn
Deceptive fires reveal,
The infant mind the fires adorn
With potency not real.
These were the gods that he could see
Most useful to his life,
And looking up he learned to be
Above the brutal strife.

Then priestcraft led the simple clods
From wisdom's path for pelf,
Enslaved the mind to mimic gods
As useless as himself.
But soon the power that taught the child
Of nature to adore,
Must break the charm that blinds mankind
And priestcraft rule no more.

NOTES

A great part of what this book contains was published in magazines from lectures delivered by the writer, from twenty-five up to ten years ago.

OUR SCHOOL LAWS ARE NOT PERFECT

Our common school system should provide that children with the consent of their parents should be permitted to give up school attendance when they can read, write and practice the four cardinal rules of arithmetic. This is as much school education as one of our greatest presidents secured.

IS ETHER COLD?

The ice and snow on mountain tops can be accounted for by the continual waves of cold carried from the ice and snow at the north and south poles, without supposing that the ether which permeates all space is cold which may be of a negative quality.

CHURCH REVENUE

The Roman Catholic Church collects millions of dollars every year on the claim that it can remit the punishment due to sin and crime. As thriving a business is done in indulgences to-day in Spain as when Luther burned the Pope's bull. The government of Spain and the Spanish Church are still in the dark age.

ORIENTAL AND HEATHEN HONESTY

The American author of "Round the World to Christian Missions," says, "Ashamed as I am to acknowledge it as a citizen of a nominally Christian country it is a fact that during a year and three-quarters all over Asia, I never lost a dollar's worth of goods; but the stealings out of my baggage in Europe and Great Britain in less than a year amounted to several hundred dollars worth of goods."

CONFESSION

As there is nothing in the gospels to prove that Jesus prohibited women from teaching and preaching, there is no positive reason why women should not be eligible, at least to the office of confessor. Outside of the Catholic Church the idea of girls and women confessing to men is abhorrent.

THE CARBON COMET

As nothing has been said about the comet that produced the carboniferous age we will make a few suggestions about it. It is not to be supposed that the tail of a comet a great distance from its head would have much influence; but if the head of a comet containing a large amount of carbon dioxide was less than a million miles from the earth moving in the same direction while the tail was sweeping around the earth the earth's attraction would suck all the carbon dioxide out of the comet. The great disturbance which this would cause in our atmosphere and the interior of the earth would cause all the volcanoes on the earth to belch out immeasurable volumes of carbon dioxide all over the earth. When the disturbance ceased it would take a long time for the earth to digest this gas, and when the atmosphere had become clear again, the earth would have passed through just such a condition as geology shows exists in the carboniferous strata.

THE FOUR RACES AND THEIR WANDERINGS

It should not be necessary to remind the reader that the wanderings of the primitive races described in this book are not all drawn from historical accounts, but that the gibbon, orang, chimpanzee and gorilla, stand at the base of four distinct races of the human family there is much more evidence than has ever been published in any book, is a fact.

The sun is the great electric battery which sends a continual stream of imperceptible substance throughout its celestial domain to all the material bodies that surround it, keeping them in motion and at essential distances from each other. Each of the planets also performs similar functions in minor degrees. Newton's laws and forces may be applied with success within certain limits, but they cannot account for every phenomenon that can be observed by the naked eye. As the twin brother of astronomy is geology, can it be truly said that the great masters of this science have proved beyond any possible cause for dispute, that the phenomena or causes which acted in producing the carboniferous age or strata, are positively known? I have suggested that it was caused by a large quantity of carbon gas which had been gathered by a comet from unknown sources in the development of its so-called tail and deposited on the earth, at a time that a large part of the earth was covered with a shallow bed of water. Also at another period when man had begun to take notice of natural objects, another comet collided with the moon on the side that has ever since been presented to the earth, its tail first circled the north pole, but immediately swung around to the south sweeping it like a broom. The atmosphere of the tail connecting with the atmosphere of the moon and earth together, formed a funnel through which all the water on the moon was carried to the earth charged with the chlorine gas of which the comet's tail was composed. Prior to this event there had been a larger amount of lime than of salt in our ocean. The comet hung to the moon as long as

its orbit and the earth's or moon's orbit ran together; when they separated the comet continued on its regular course, or was scattered through space as meteoric matter. On account of the then geographical condition of the earth, the extra quantity of salt water coming to it, produced the glacial epoch. It might be the extra saltness of the moon's water.

When some geographical changes had been worked out through the action of water and the influence of the sun, the glacial formation gradually disappeared. The side of the moon facing the earth having been burned almost to the condition or substance of coke, became much lighter in weight than the opposite side causing that side to remain unseen to us. Or if the greater quantity of water on the moon's surface had been on this side, it may be that the natural affinity of this side for the water that was taken from it causes this side of the moon to continually face the earth. This latter is not a very scientific explanation, but the word affinity contains an idea, which a more scientific explanation would need, a more elaborate statement than a brief footnote calls for.

THE JEWISH LEGEND AS RELATED BY SILAS THE MONK

To the original copy very little has been added and considerable has been left out for the sake of brevity. The first part of the Revelation of John was written in the early part of the second century and the second part during or after the last Jewish revolt under the approval of the acting high priest, the Rabbi Akiba, and under the command of Simon Bar Cochebas, who the writer ambiguously refers to as Anti-Christ. Less space is also given to the tour of Cepheus and his companions, for although they were well received in some places, yet in others particularly in Judea, they were sometimes driven out of towns where the pharisees were largely predominant, and stoned, some of them beaten by mobs. They were frequently driven out of synagogues when they tried to speak in these houses. In the communities where any number of the Essenes joined them these communities were organized by them and those who were members divided their substance so that the whole community lived as one family. Outside of these communities they lived as other people only that the poor were never allowed to suffer want of food or clothing, which was supplied by those who could spare some part of their usual income. Silas the monk was a boy living in Jerusalem when the war broke out and escaped from the city nearly at the end of the war almost starved to death, and joined the Christians at Alexandria on the first tour of Cepheus and his companions and shortly after went to Rome where he heard the story from James who had been a friend and companion of John the Presbyter from early boyhood. The book from which the legend was taken contained about one hundred and fifty pages. The first part was taken up with a history of the Jews from the time of Esther.

The preface to the history stated that most of the country lying west of the river Jordan and the salty sea, was formerly called Israel the country name of the planet Saturn, and that the Jews take their name from the country of Judea, that there had been no written history of the Jews until those who were sent to colonize the country by the King of Persia had written it, many of whom had been taken prisoners of war by the King of Babylon. This history took up more than half of the book; the remainder of the book was taken up with Jewish legends one of which is the story of Silas the Monk, which remained in manuscript form the second until the sixteenth century when it was printed in Hebrew, the same as the manuscript by a Jewish printer employed in one of the printing establishments of Germany. The number of books he printed was small and there never has been a second edition, as the receivers of the books were liberal Jews who had been well educated and never allowed a copy to go for one hour out of their hands until they found proper persons near the end of their days to present them to or will them to.

PERSECUTIONS

Those who have read the writings of the early fathers of the church, on an honest examination of some parts of some of these writings where special persecution of Christians is intimated, and have not found in the writings of more reliable and better qualified Christian fathers that these special persecutions of the Christians, except in local and very mild degree are untrustworthy, have either missed the object they sought or have made mountains out of mole hills. In the earliest age of the church the Christians were confounded with the Jews whom the Romans through a long experience had found it impossible to treat as they had treated other people, consequently finding it necessary to deal harshly with them, they did not discriminate between what might be called orthodox and unorthodox Jews, as the early Christians were regarded as merely a Jewish sect. But in the time of Diocletian it was otherwise. At that time the Church had come under the dominion of Paul. Vast hordes of men were flocking to Africa as hermits, solitaires and beggars, and monasteries were spreading over Europe wherever any number of Christians existed. All those performing religious functions, men and women, or acting under Christian frenzy were celibates. As the constant wars of the Romans necessitated a continued call for able-bodied men, this drawing from the marriage state a large number of men and women was looked upon as a national evil. This is one of the causes assigned for the edict of Diocletian against the Christians and Manicheans. There may have been others, but they are not in evidence. The most singular thing about it is recorded in the lives of the saints, where the statement is made that the holy martyrs were called upon to worship some of the Roman gods and if they refused to do so they were imprisoned and if they continued true to the faith they had received, they were executed and tortured.

Diocletian was a sun worshipper. At that time their system of worship was nearly the same, if not exactly so, as that of the Mithraists. There was a very large number of priests and bishops for a small number of Christians and Manicheans, and it was against these that the edict was directed. The officers of the law were directed to arrest any of these that any proof could be obtained against. Every one arrested had an examination before a magistrate, and if he gave up his copy of the scriptures and all other religious possession he was discharged. He was not called upon to worship Diocletian's or any other person's god. He was merely advised not to perform the functions of a priest or bishop again under severer penalty, but I have not found where any except bishops were arrested. In the districts of which the city of Milan was the magisterial seat, two bishops had courted martyrdom and received that honor.

Diocletian was a brave soldier and a distinguished general. It is said that it was one of his colleagues that suggested or insisted on the edict against the Christians, but he soon got ashamed of it and resigned his position as emperor and retired to private life, when the persecution immediately ceased, but the law was not repealed. After the victory of Constantine, about twelve years later, at Milvian Bridge which made him emperor of the west, he called Licinius, the emperor of the east to a conference where they both signed a decree in the city of Milan in 313, restoring all forfeited religious and civil rights and privileges to Christians. It seems by the statement of this decree that the Christians had at some time forfeited their civil and religious rights, but a footnote cannot be used as a book.

CONSTANTINE

Constantine as a soldier had grown up under the eye of Diocletian, being sent to his court as a hostage when his father received command of the Roman army of Gaul, Spain, Germany and England, or possibly only a part of this territory, at first. Educated at this court and when he was old enough he was appointed to a minor position, but on account of the ability he displayed in every position he was placed, he rose to a position in the army when he was only twenty-two years of age equivalent to that of a major-general in our army. The manner in which he was rewarded for his military achievements by Diocletian certainly caused him to regard his commander and emperor with no small amount of affection, and as a member of his court family Diocletian was the guardian of the young man, and with Diocletian he attended divine services, and when Diocletian retired to private life he continued to practice the same religion when under the command of another general. But when he returned to his father and mother after many years' absence he understood for the first time what the edict of Diocletian meant. When it was issued it is likely that he regarded it as being just, as we do not know on what grounds the

Christians had been deprived of the ordinary rights and privileges of other people in the empire, but in conversation with his father he understood that the practice of the religion of his parents was a crime in the eye of the law; so to efface that reproach under which his relatives and their nearest friends rested—not that he believed in their religion—when he became emperor of the west, he and his colleague, Licinius, signed the edict repealing all the laws that had been recorded against the Christians. Nearly all writers except Catholics, seem to regard this act of Constantine as one of pure policy, as if a small minority of the people, without social standing, education or wealth, were pandered to, with no acknowledgment of the value of the public sentiment of the vast majority of the common people, all the wealth of the pagans, the force of the highly educated class and all the nobility were to be regarded as of no consequence. But although Constantine patronized the religion of his parents and his Catholic relatives took charge of the religious affairs of his court, still he himself was no Christian, and was not baptized until the end of his life approached, and that act was performed by an Arian bishop. His edict making Sunday a legal holiday shows that he was at that time a sun worshipper. Constantine was a great politician and when he signed the decree of 313 he had something up his sleeve that would counteract that impolitic act, but it had been given out before the signing of the repeal to soften the minds of the pagans. In fact immediately after the battle of Milvian Bridge in conversation with one of the noted interpreters of dreams, of which Rome had a small army he said he had a vision or dream on the night before the battle in which he saw a cross on the clouds and above it was displayed in large letters, "By this Conquer." Although there was a number of men who were students of literature in the empire who took no stock in the value of anything connected with religion, yet this class was very small as there were not many who did not place more or less reliance on dreams and providential incidents. The account of this dream of Constantine's spread rapidly, and knowing how the Christian religion was despised by the educated pagans and the leaders of all the cults, he had to give some reason for his patronage of it. None of them would condemn him for performing an act which they thought sprang from an honest motive. And as much reliance was placed on important dreams and an expert interpretation of them, his pretended vision of the cross could be used as an excuse for the act of repeal, and patronage of the Christian religion. These acts were regarded as his interpretation of the vision. His acts for a long time were only personal favors that did not disturb any of the advantages the pagans had gained by long years of special privileges and favors from the emperors and the people. And although it cannot be observed that in laying the foundation of a new era, it was of any spiritual advantage to Christianity, yet from a political standpoint his endorsement of it was of incalculable importance.

In war and politics Constantine was the most singularly fortunate of any man we have any record of. His single failing was rashness. His wise discernment and quick decision in war and politics saved him much trouble and the loss of lives, but the same quickness of decision in his domestic affairs, materially shortened the life of imperial Rome. The son of his first wife, Crispus, even from his boyhood displayed the possession of military ingenuity and valor whenever he took part in his father's campaigns, and gave promise of being the one man who could take his father's place and keep the vast domain under one head, but through the jealousy of his stepmother who had three sons, she wished might be preferred before her stepson through that one failing of rashness of decision in domestic affairs, where a long head always fares best, Crispus fell a victim, and the empire was divided between the three sons of the foolish woman, which sealed the fate of the empire; for after Constantine, Rome never produced an emperor who was both a soldier and a statesman. In the Roman law the penalty was death for a married man and woman to have criminal connection. And the same penalty for the violation of a free woman. In the philosophy of Epictetus these cases were modified, and divorce could be granted against the proved criminal, but mercy should be shown to the guilty. As the writers of the gospels were students of Epictetus, Jesus exemplifies the philosophy of Epictetus, in the case of the woman charged with adultery.

Before closing with Constantine, Diocletian and persecution, I will call attention to a meeting of Catholic bishops in 305 immediately after the resignation of Diocletian, twelve in number. It was called at Cirta for the ordination of a bishop for that town by Secundus Primate of Numedia, the place where Diocletian was installed emperor. When the meeting opened Secundus began an inquiry into the conduct of the assembled bishops during the persecution. One by one he accused his colleagues of having saved their lives by delivering to the pagan officers the scriptures and other sacred belongings. They all admitted the crime until he came to the last bishop a half-savage named Perpurius. "You are accused of murdering your two nephews," said Secundus. "Yes, I did kill them and I will kill any one who attempts to upset me," answered Perpurius, and added, that "if Secundus tried to bully him as he did the others" he would inform the meeting of the way Secundus had saved his own life during the persecution. Secundus said "he would not try to explain his conduct to this meeting, that he would leave that matter to God." The bishops who had saved their lives in this way and other ways were called "Traditors." You can form your own opinion about the persecution and also as to the character of some who had been deemed worthy of being bishops.

From Constantine's dream on the night before the battle of Milvian Bridge, in time the story grew like that of the three crows, from a dream or vision to an unnatural phenomenon occurring at noon day and observed by his whole army. And the reliable ? Eusebius tells us that

the emperor told it to him many years after the occurrence. Few if any historians seem to comprehend the political significance of that vision or dream. Not knowing until fully successful that he would be the emperor of the west and Pontifex Maximus, it is not likely that any plan had been fixed in his mind as to what excuse he would give for repealing the laws against the Christians. But when he was successful the value of a dream or vision, as such things were called, it is likely struck him as being of the greatest value. Of course it was a fake, but it was the most valuable excuse he could offer to defend his political reputation against the adverse sentiment of the power of the wealth, intellect, nobility and the vast majority of the Roman people. The use of the fake story for the purpose of unfurling the banner of the Sacred Labarum did not enter his mind at first, as no such banner was exhibited to the army until ten years later in his war on Licinius. Through the agency of astrologers and all classes of fortune tellers his dream had been carried to the ends of the empire, and at this late day had grown to the phenomenon in the heavens at midday in the presence of his whole army with this addition he may have thought that the exhibition of the so-called Sacred Labarum or banner of the cross might work to his advantage.

THE HELIOCENTRIC THEORY

The book of Copernicus was dedicated to Pope Paul III. I am prejudiced against the name. It is not easy to be entirely impartial or do exact justice to any priest of that name, especially when he selects it for himself. He was appointed a cardinal in 1493, by Pope Alexander VI, that exemplar of virtues and admirer of virginity, on account of his admiration for Giulia, the beautiful sister of Paul. This incident caused Paul to be nicknamed Cardinal Petticoat. He was elected Pope in 1534. At that time the phrase modernism was in the air and in the selection of his cabinet, to please both parties he selected what he thought was an equal number of progressionists and reactionaries, but he made a mistake as the reactionists got control and marked out the policy that was pursued. In 1540 he instituted the order of Jesuits and two years later he established the Roman Inquisition. Was he not a fine man for Copernicus to dedicate his book to? Some of the men who have been selected to write article for encyclopedias were as unfit for the work they were selected to perform, as an ass would be to play the part of an intelligent dog. According to one of the most popular of these the writers who publicly sustained the theory of Copernicus were a few letter writers, and no mention is made of the man who delivered lectures in many of the most populous cities of Europe, sustaining and explaining the theory and who had debated the subject for three days at Oxford with several opponents who he claims were very narrow minded and knew little on the subject they tried to talk about. This was Giordano Bruno.

He also wrote a pamphlet on the tides in connection with the theory in which he says that the moon on her journey through the heavens attracts and draws the water of the seas after her. As well as lecturing on the Copernican theory, he wrote a book which was published in Paris on the same subject with title of *Evening Conversations*. Bruno's published works were scattered through England, France, Germany and Italy and when he was delivered to the officers of the Inquisition at Rome, copies of these works were gathered by his enemies and brought to Rome for the inspection of his murderers. What he suffered during the seven years he was incarcerated in a dungeon before he was burned at the stake in the city of Rome, no one will ever know. It now became the duty of every good Catholic to destroy his books as he had been excommunicated and his works condemned. But the books were not all burned. The Jesuits knew enough to keep copies of them, and when the proper time came to lay claim to some of his discoveries as did their College of Coimbra claim on their work on the tides. How different was the life of Bruno from that of Galileo. Galileo had through his published works and his teaching as a professor of science amassed wealth. He was received in the palaces of noblemen, lay and cleric as more than an equal, and his popularity spread throughout Europe as the greatest astronomer that ever lived, but in time he forgot the age he was living in and the place where he was living. Prompted by an irrepressible desire to be publicly acclaimed the greatest man the world had ever produced in the realm of science he wrote a book which he thought would perform that wonderful service and had it published without the sanction of the inquisitors which put an end to his honorable career. The book elaborated his idea on the flux and reflux of the tides, which he held demonstrated the heliocentric theory and which is not worth the paper it is printed on. It is in dialogue form. The dialogue is between three men, two learned and one a dogmatic and peripatetic simpleton, in which he caricatured the Pope putting words into his mouth which he had used in a conversation with Galileo in his own palace. The caricature and sarcasm were so palpable that the Pope and all his friends did not have to look through a microscope to detect it. Under the circumstances the Pope would have been a pattern of exalted patience, humility and charity to forgive and forget such an inexcusable act. Pope Urban did not happen to be such a pattern, so secured a priest to call the attention of the Inquisition to Galileo's works. It condemned him as the writer and the heliocentric theory as heresy, but ordered no further punishment than that he must recite the seven penitential psalms once a week for three years, after he had reprobated, cursed and retracted all that he had written on that subject. It was pretty hard on the old man. But even under that great shadow he felt some days that life was worth what he paid for it.

Although the voyage of Magellan had demonstrated the rotundity of the earth, and did more to inspire philosophers in accepting what was called at the time the Pythagorean theory than anything else that had

been discovered or suggested, still there was a long fight before it became a settled question or problem. The man who ended the strife, Sir Isaac Newton, now became the great scientific philosopher of the time. One of the best friends Galileo had in Rome during the time he was trying to convince the Pope and his friends that the scriptures endorse the heliocentric theory, was Cardinal Bellarmine, a Jesuit. Giving his views to the cardinal on this subject, the cardinal advised him to leave such questions to the theologians as that was their proper function. "When a demonstration shall be found to establish the earth's motion, it will be proper then to interpret the sacred scriptures otherwise than they have been hitherto in those passages where mention is made of the stability of the earth and the movement of the heavens." Under this idea of interpreting the scriptures the Catholic Church can make itself solid with all scientific discoveries.

WORSHIP OF AUGUSTUS CÆSAR

A brief but good account of the Worship of Augustus Cæsar will be found in Alexander Del Mar's work under that title, from which quotations have been frequently made by the writer.

WHY IS MAN HAIRLESS?

No scientist has ever been able to explain why man is hairless. Yet nothing is more simple and natural than the explanation that our most primitive ancestors destroyed the power of growing hair on their bodies by bathing in a lime water sea. Of course the sea had some salt in it, but the main mineral substance was lime. The two circular seas surrounding the poles were probably much more salt than lime.

KNOWLEDGE

It is a positive fact, that an unschooled child knows as much about God, the hereafter, the soul, and other supposed positively known matters relating to man's duty to God, as the most intellectual man that has ever lived, or the most reverend and popular person on earth, either on account of one person believing in his knowledge or three hundred million believing that he possesses a special knowledge in these matters. The universe presents itself to the mind of a rational being as the living demonstration of intelligence. And as man in a very small degree seems to possess a part of that intelligence, he cannot reasonably deny its existence in the world. As Lucretius the Roman poet says, "Nothing comes from nothing," therefore it would be nonsensical to say that the power of our intellect comes from nothing.

ELECTION OF BISHOPS

The fights of factions at ward caucuses some years ago were humorous affairs when looking from the outside, and sometimes bad and serious

affairs, but they were nothing to compare to the election of Christian bishops in wealthy and important districts. When Damasus was elected bishop of Rome 384, A. D. 137 dead bodies were found on the floor of the Libenan Basilica, the Church of St. Maria Maggiore, the morning after the election.

THE PARACLETE

To fulfill the prophecy in the gospel that the Paraclete would come to enlighten the Christians, it came in the person of Montanus in the latter part of the second century. As permanent organs of the Paraclete only three persons were recognized (a trinity)—Montanus, Prisca and Maximilla. They fixed a place for the saints to gather to meet the Lord when he would descend on a cloud, in a short time. Montanus appeared at Ardaban in Phrygia bringing revelations of the spirit. The woman Maximilla, was much greater than Montanus as an exhibitor of the spiritual power within her. She held open discussions with several bishops of the church and worsted them all. When intense opposition was brought against her she cried out "I am pursued like a wolf." Paul's classes among his followers, such as prophets, and tongues, etc., gave rise to lots of fanatical nonsense and this spiritual exhibition was one of them. When the time approached for the coming of the Lord, Maximilla assured her followers and enemies that she would live to see the end. "After me there will come no other prophets but the end." Tertullian, the man who created Christian literature, living at Carthage in Africa, was struck with the fanciful exploits of these visionaries and took so strong a stand in their favor that he died outside of the church in whose defence he had spent his life with all the intense vigor of a born fighter.

In stating that the ancient sun worshippers made wreaths of their votive offerings to the sun, I might mention that this was practiced as late if not later than Homer's time. These wreaths were hung on a sacred pole or fane. In Homer's *Iliad* the priest Chryseis who has tried to secure his daughter's return to him, after being insulted by the king prays for vengeance on the Greeks. He calls on his god, the sun thus: "Thou source of light! whom Tenedoes adores and whose bright presence gilds thy Chryseis shores if e'er with wreaths I hung thy sacred fane."

SACK OF ROME

When the pagan temples were closed by the edict of the emperor, the Christians enjoyed the triumph of laughing at the weakness of the pagan gods as they could not save their temples. They were asked by the Christians, "Where is the thunder of your Jove now?" But in 410, after the Goths had sacked the city of Rome and spread fire and desolation through the empire their attention was called to warnings of the great pagan orator, Symmachus, now that the cry was reverberating through every part of the empire, that Christianity was the cause. That disaster entered the empire with Christianity, and the nation was smitten

for its infidelity. St. Augustine was called on to refute this charge, but as he was giving all his spare time to writing the *City of God*, he turned the task over to the young Spanish priest Orosius. He asked him to write a short history of the world which would show by the plain record of events briefly stated, the futility of the charge that disaster only entered the Roman world with Christianity. Orosius wrote his essay, but it was useless to Augustine or any one else as a refutation of the charge brought against Christianity by the pagans. The pagan pontiffs declared that the empire had been smitten for its infidelity, and the thunder of Jove was seen in the Sack of the city of Rome and the desolation worked by the Goths. The pagan epithet of infidel applied to the Christians has always been used by the priests of an older religion against those who cease to be their followers.

TRANSMIGRATION OF SOULS

The theory of Pythagoras about the transmigration of souls was the Egyptian theory, that is, the bodily life of the soul is an imprisonment for sins that were committed in a former existence. After death the soul reaped what it had sown in the present life. The reward of the just was to enter at death the world of perfect order and harmony where one will know all things as they are, not as they seem, in the highland regions of the universe, while the great criminals will be sent to Tartarus, the deepest and darkest regions of the world. The belief that the dying person's mind was refreshed with the memory of experiences in his former existence, gave him the power of prophecy and divine benediction. The custom of dying persons bestowing or prophesying happiness, wealth, and length of days, and bestowing a divine blessing on his children, and cursing those whom he did not like, are connected with the transmigration of souls' doctrine as taught by Pythagoras and others. There are many explanations as to what originally suggested the doctrine. The base of course was natural. A man died, was buried five or six inches under ground, grass grew on his grave, an ox ate the grass, a tiger killed the ox and ate it. Now this is far enough. First the man's soul went into the grass, then into the ox and finally into the tiger. From this suggestion of the old seer who observed what has been remarked the doctrine grew by constant improvements.

ACTS OF THE APOSTLES

The editor of the English translation of De Ligny's *Life of Christ* in a footnote referring to Gamaliel's discourse as stated in the Acts of the Apostles, perpetrates the following Irish bull:

"Josephus in the twentieth book of his *Antiquities* speaks of one Teodus, who gave himself out for a prophet, and against him Caspus Fadus, the governor of Judea, sent out his troop, who killed him and with him several of his followers, the rest being irretrievably dispersed. This happened according to him, in the fourth year of the reign of Claudius. This is what puzzles the interpreters, because that period was

many years later than the discourse of Gamaliel, and there is no probability that Josephus could be mistaken forty years in fixing the date of a public event which he said occurred in his own time. Let this be as it may, it is still certain first that Gamaliel quoted this fact on the present occasion, second, that he did so before men who were as well informed as himself; third that these men, so far from contradicting were convinced by his words; consequently this fact can no longer be doubted. When there is positive evidence of any fact no other objections can be reasonably admitted than those which directly bear upon the proof. This principle is certain, and it alone is quite enough to annihilate almost all objections brought against religion."

The logic displayed in the above argument to prove how it was possible for Gamaliel to refer to an event that did not occur until 40 years after his time, has no comparison in the world of letters outside of the speech of Dogberry in the Shakespeare play.

CHANGING THE CALENDAR

After everything that was essential was accomplished, the Christians continued to observe the festivals that had been established during the prevalence of sun, moon, stars and fire worship. Under sun worship, the sun was crossified when it crossed the equinoctial line, and on the third day after that event, the sun and earth was resurrected from the death of winter and ascended up into the summer heaven. When that system of religion was changed and mythical persons were made to personify the sun, the history of the sun in its course through the heavens was applied to the personified person, and the ritual that had been established by the sun worshippers was continued. All the old festivals that were celebrated throughout the world had become a part of the religious life of nations. The Christians as well as all other people observed these festivals. In the early part of the fifth century the pagans claimed that the Christians were still pagans as they observed all the festivals of the pagan gods. For the purpose of trying to break up the religious ceremonies and customs connected with the celebration of these festivals, the church adopted a movable calendar so that the crucifixion, resurrection, ascension and other festivals in honor of Jesus and Mary should not be observed on the days observed by the old festivals, but the Christians still persevered in observing the old festivals. The bishops seeing that they could not change this condition of things, adopted a new plan. Using their phrase, they "dedicated to the honor and glory of God everything valuable in the older religious systems." They now arranged to make many of these festival days commemorations of the birth or death of certain saints. By the adoption of the Christian religion by Constantine, a Christian monarch became the ruler of a large part of Asia, Africa and all Europe except Scotland and Ireland. Although Scotland had not been overrun by the Roman army, by its close proximity to England and as it was not separated by any sea, it gradually and eventually adopted many of the civilizing laws of the Romans. When Ambrose compelled the Roman

Senate to acknowledge the supremacy of the church in all things in which the church was interested, the government became an instrument for enforcing the edicts of the church. By this means the old festival days were gradually broken up wherever the Roman army was stationed, and the days fixed by the movable calendar for observing the crucifixion, resurrection and ascension, were observed in the same manner that these festivals had been celebrated in the old system, but not on the same days. As the Roman army did not cross the Irish sea into Ireland, the Roman army could not compel the Irish to adopt these regulations of the church.

Under the religious system of the Druids which prevailed in Gaul, England, Scotland and Ireland, the mythical personification of the sun was called Hesus. According to their system the 14th of March was the day on which Hesus was crucified and his resurrection occurred on the 17th of the same month. As in all other countries that was the great religious festival day of spring. Ireland had been converted by the early missionaries, largely through their efforts to convert the petty princes and chiefs of the people. After their conversion, whether it was by force or through the example and moral influence of these kings and princes, the people adopted the Christian religion. As these kings did not have the power or did not care to meddle with the customs of the people, the church authorities at Rome could not enforce its edicts in Ireland as Ireland was not in the dominion of Rome. So the Christians of Ireland continued to celebrate the resurrection of Hesus on the seventeenth of March, and the best the church authorities could do in Ireland, about two hundred years after the death of St. Patrick was to dedicate the day to St. Patrick. Therefore you may observe that the Irish Catholics still celebrate the resurrection of Hesus, the god of the Druids, under the name of St. Patrick. As they had no knowledge of St. Patrick's birthday it was easy to do this.

CHRISTIAN AND SEMI-CHRISTIAN LITERATURE OF THE SECOND CENTURY

Epistles and other religious tracts were written and in order that they would have influence, the name of some prominent person was attached to them, that the name would help to prove that the particular doctrines that the writer was interested in, were the true doctrines. A very large amount of the literature that was read in some of the early churches, were pure invention or forgeries. Some idea of the number of these gospels, epistles, and other kinds of Christian and semi-Christian productions can be formed by reading the following, many of which were read in the churches even after it was known that they were spurious: The gospel of Matthias, the gospel of Peter the apostle, the gospel of James, the gospel of Barnabas, the gospel of St. Thomas, the gospel of Bartholomew, the gospel of Andrew, the gospel of Paul, the gospel according to the Egyptians, the gospel according to the Hebrews, the gospel of perfection, the gospel of Philip, another gospel

of Matthew, the gospel of Judas Iscariot, the gospel of Basillides, the gospel of Thaddeus, the first gospel of the infancy of Jesus Christ, the gospel of the birth of Mary, the gospel of the Scythians, the gospel of Titian, the gospel of Life, the gospel of Eve, the gospel of Incratites, the gospel of Jude, the false gospel of Hesychius, the gospel published by Lucianus, the gospel of Longinus, the gospel of Velentius, the gospel according to the Nazarenes, the gospel of Nicodemus, the gospel of Cerinthus, the gospel of truth, the gospel of Marcion, the gospel of Apelles, the acts of Peter, the acts of Andrew, the acts of Philip, the acts of Paul and Thecla, the acts of Paul, the acts of Peter and Andrew, the acts of John, the acts of Mary, acts of the apostles used by the Ebionites, the acts of the apostles by Leucius, the acts of the apostles used by the Manicheans, the preaching of Paul, the preaching of Peter, the doctrine of Peter, the acts of Philip, the acts of Thomas, the acts of Barnabas, the Judgment of Peter, the Pastor or Shepherd, the Foundation, the Treasure, the Children of Ada, the Centinetum of Christ, the Book of Cepheus, the Pastor of Hermes, the Hymn Taught by Christ, the Revelation of Paul, the Revelation of Peter, the Revelation of Thomas, the Revelation of Stephen, the transitus of Mary, the Penitential Acts of Addo, the Testament of Job, the Penitence of Jannes and Mambres, the Praise of the Apostles, the Canons of the Apostles, the Revelation of Moses, the Revelation of Bartholomew, the Revelation of Cerinthus, the Revelation of Esdres, the Testament of the Twelve Patriarchs, the Sibyline Oracles, an Epistle of Christ to Peter and Paul, the Epistle of Christ produced by the Manicheans, the Epistle of Themison, Epistles of Paul to Seneca and Seneca to Paul, the Epistle of Barnabas, the Epistle to the Magnesians, the Epistle of the Trallians to the Smyrneans, the Epistle of Jesus Christ to Abgarus, King of Edessa, and of Abgarus to Jesus Christ, and many others. There are over thirty acts alone, and many unmentioned gospels and epistles.

In a book called "The Apocryphal New Testament," which can be bought for a dollar, are the following: The gospel of the Birth of Mary, the gospel of James or the Protevangelion, the gospel of the Infancy of Jesus Christ, the epistles of Jesus Christ and King Abgarus of Edessa, the gospel of Nicodemus, formerly called the acts of Pilate, the Apostles Creed before it was interpolated, the Epistle of Paul to the Laodiceans, the Epistles of Paul and Seneca, the acts of Paul and Thecla, the Epistle of Clement to the Corinthians, the General Epistle of Barnabas, the Epistle of Ignatius to the Ephesians, the Epistle of Ignatius to the Magnesians, Epistle of Ignatius to the Trallians, Epistle of Ignatius to the Romans, to the Smyrneans, to Polycarp; of Polycarp to the Philippians, the Shepherd of Hermes, Letters of Herod and Pilate relating to Jesus.

MAN AND HIGHER APES BLOOD RELATIONS

I forgot to mention in the proper place that the blood of the higher apes and man can be injected into the veins of each other without injury. This is one of the strongest evidences of man's descent from the ape family.

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